1608/4713.

MEDICA SACRA.

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MEDICA SACRA;

OR, A

COMMENTARY

On the moſt remarkable

DISEASES,

Mentioned in the

HOLY SCRIPTURES.

By RICHARD MEAD,

Fellow of the Royal Colleges of Phyſicians at LONDON and EDINBURGH, and of the Royal Society, and Phyſician to his Majeſty.

Tranſlated from the Latin,

Under the AUTHOR's Inſpection,

By THOMAS STACK, M.D. F.R.S.

To which are prefixed,

MEMOIRS of the LIFE and WRITINGS of the Learned AUTHOR.

LONDON:

Printed for J. BRINDLEY, late Bookſeller to his Royal Highneſs the Prince of WALES, in New Bond-ſtreet.

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Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε.

D. Paul. 1 *Ep. ad Theſſal.* v. 21.

Prove all things; hold faſt that which is good.

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MEMOIRS

OF THE

LIFE and WRITINGS

Of the Late

Dr. MEAD.

IT is a natural, nor can it be deemed an illaudable curiosity to be desirous of being informed of whatever relates to those who have eminently distinguished themselves for

ſagacity, parts, learning, or what elſe may have exalted their characters, and thereby entitled them to a degree of reſpect ſuperior to the reſt of their cotemporaries. The tranſmiſſion of ſuch particulars, has ever been thought no more than diſcharging a debt due to poſterity; wherefore it is hoped, that what is here intended to be offered to the publick, relative to a gentleman, who is univerſally allowed to have merited ſo largely in the republic of letters, and more particularly in his own profeſſion, a profeſſion, not leſs uſeful than reſpectable, will not be judged impertinent or diſagreeable.

Our learned author was deſcended from a diſtinguiſhed family in Buckinghamſhire, and born at Stepney the ſecond of Auguſt 1673. His father, Mr. Matthew Mead, was held in great eſteem as a divine among the preſbyterians,

terians, and was poſſeſſed, during their uſurped power, of the living of Stepney; from whence he was ejected the ſecond year after the reſtoration of king Charles the IId. Nevertheleſs, tho' he had fifteen children, of whom our Richard was the ſeventh, he found means, with a moderate fortune, to give them a compleat education. To this purpoſe he kept a tutor in his houſe to inſtruct them, and they were taught latin rather by practice than by rules.

Party-rage perhaps never run higher than about the latter end of Charles the IId's reign; hereby this little domeſtic academy was diſperſed in 1683. The king, or rather his miniſters, were determined to be revenged on thoſe, whom they could not prevail on to concur with their meaſures. Mr. Mead (the father) was accuſed

accuſed of being concerned in ſome deſigns againſt the court; wherefore being conſcious that even his being a preſbyterian, rendered him obnoxious to thoſe in power, he choſe rather to conſult his ſecurity by a retreat, then to rely upon his innocence; to this purpoſe he ſought and found that repoſe in Holland, which was denied him in his own country; having firſt placed his ſon Richard at a ſchool, under the tuition of an able maſter of his own principles: under whoſe care our young gentleman, by a ready genius, ſtrong memory, and cloſe application, made a great proficiency. At ſeventeen years of age he was ſent to Utrecht, to be further inſtructed in liberal knowledge, by the celebrated Grævius, with whom he continued three years.

Having determined to devote his atten-

attention to medicine, he removed from Utrecht to Leyden, where he attended Dr. Herman's botanical lectures, and was initiated into the theory and practice of phyſick, by the truely eminent Dr. Pitcairn, who then held the profeſſorial chair of this ſcience in that univerſity: here our young ſtudent's aſſiduity and diſcernment, ſo effectually recommended him to the profeſſor, who was not very communicative of his inſtructions out of the college, that he eſtabliſhed a laſting correſpondence with him, and received ſeveral obſervations from him, which he inſerted in one of his ſubſequent productions.

His academical ſtudies being finiſhed, Mr. Mead ſought further accompliſhments in Italy, whither he was accompanied by his elder bro-

brother,* Mr. Polhill, and Dr. Thomas Pellet, afterwards preſident of the college of phyſicians.

In the courſe of this tour, Mr. Mead commenced doctor in philoſophy and medicine at Padua, the twenty-ſixth of Auguſt 1695, and afterwards ſpent ſome time at Naples and Rome: how advantageous to himſelf, as well as how uſeful to mankind he rendered his travels, his works bear ample teſtimony.

About the middle of the year 1696, he returned home, and ſettled at Stepney, in the neighbourhood where he was born: the ſuc-

* Mr. Nathaniel Mead, who was at firſt deſtined to the ſervice of religion, and preach'd two or three times at the meeting houſe at Stepney, built by his father, after his ejection from the pariſh church: but taking a diſlike to theological ſtudies, he applied himſelf to the law, and made as great a figure at the bar, as his brother did in phyſick.

ceſs

ceſs, he met with in his practice here, eſtabliſhed his reputation, and was a happy preſage of his future fortunes. If it be remembered, that our author was, when he began to practiſe, no more than twenty-three years old, that only three years, including the time taken up in his travels, were appropriated to his medical attainments, it may be, not unreaſonably, admitted, that nothing but very uncommon talents, join'd to an extraordinary aſſiduity, could have enabled him to diſtinguiſh himſelf, at this early a period of life, in ſo extenſive, and ſo important a ſcience.

In 1702, Dr. Mead exhibited to the public, a manifeſt evidence of his capacity for, as well as application to medical reſearches, in his *mechanical account of poiſons*; which he informs us was begun ſome years

before he had leiſure to publiſh it. Theſe ſubjects, our author juſtly obſerves, had been treated hitherto very obſcurely, to place therefore the ſurprizing phœnomena, ariſing from theſe active bodies in a more intelligible light, was his profeſſed intention; how well he ſucceeded, the reception this piece univerſally met with, even from its firſt publication,† ſufficiently declares. In 1708 he gave a new edition of it, with ſome few additions, the principal of which conſiſts in ſome ſtrictures on the external uſe of mercury in raiſing ſalivations. He has conſiderably further explained his ſentiments upon the ſame head, in the edition of this work printed in 1747.

This laſt edition has received ſo

† An abſtract of this work was thought deſerving a place in the philoſophical tranſactions (N° 283) for the months of January and February 1703.

many

many additions and alterations, as might almoſt entitle it to the character of a new performance.——A ſtiffneſs of opinion has been but too commonly obſerved, eſpecially among writers on ſcience; and age has been ſeldom found to have worn out this pertinacity: a favourite hypotheſis has been defended even in oppoſition to the moſt obvious experiments, with a degree of obſtinacy ever incompatible with the real intereſts of truth. On the contrary, our ingenious author has ſet before his literary ſucceſſors, an example of ſagacity and fortitude, truely worthy of imitation, in the victory he obtained over theſe ſelf-ſufficient pre-poſſeſſions; length of years was ſo far from rivetting in him an inflexibility of ſentiment, that, joined to a moſt extended experience, it ſerved only to teach him, that he had been miſtaken: his candid retraction of what

he thought to have been advanced amiſs by himſelf, cannot be better expreſſed than in his own words. "Neither have I, ſays he,‡ been "aſhamed on ſome occaſions, (as "the Latins ſaid) *cædere vineta "mea*, to retrench or alter whatever "I judged to be wrong. *Dies diem "docet*. I think truth never comes "ſo well recommended, as from "one who owns his error: and it is "allowed that our firſt maſter never "ſhewed more wiſdom and great-"neſs of mind, then in confeſſing his "miſtake, in taking a fracture of a "ſkull, for the natural ſuture;‖ and "the compliment, which Celſus § "makes to him on this occaſion, is "very remarkable and juſt;" nor is it leſs applicable to Dr. Mead at pre-

‡ Advertiſement prefixed to the laſt edition of the eſſay on poiſons, p. 4.

‖ Epidem. lib. iv. § 14.

§ Medicin. lib. viii. c. 4.

ſent

ſent than it was to the Coan ſage in his day. " *More ſcilicet*, inquit, " *magnorum virorum, & fiduciam* " *magnarum rerum habentium. Nam* " *levia ingenia, quia nihil habent,* " *nihil ſibi detrahunt : magno inge-* " *nio, multaque nihilominus habituro,* " *convenit etiam ſimplex veri erroris* " *confeſſio ; præcipueque in eo mini-* " *ſterio, quod utilitatis cauſâ poſteris* " *traditur.*"

The inſertion of additions and improvements in the title of new editions of books, has been too generally, though ſometimes juſtly, underſtood as little elſe than a contrivance of the bookſeller, to animate a languiſhing ſale ; but this is far from being the caſe in reſpect to the works of our author, whoſe maturer ſentiments on many of the ſubjects, he had before treated of, cannot be well comprehended, unleſs by a careful

ful perusal of his later corrections, seeing the alterations he has thought fit thereby to make in his earlier productions, are not less necessary to be attended to by the prudent practitioner, than they are really interesting to the unhappy patient: the truth of which cannot be more manifestly evinced, than by his last publication of his essays on poisons; wherein he entirely subverts his former hypothesis, and builds his reasonings upon a new foundation; he also tacitly admits his former experiments to have been too precipitately made, and the conclusions deduced from them, to have been too hastily drawn.

To illustrate what has been advanced upon this head, it will not be improper to observe, that when Dr. Mead first wrote these essays, he was of opinion, "That the effect of poisons,

" poiſons, eſpecially thoſe of vene-
" mous animals, might be account-
" ed for, by their affecting the blood
" only: but the conſideration of the
" ſuddenneſs of their miſchief, too
" quick to be brought about in the
" courſe of the circulation, (for the
" bite of a rattle ſnake killed a dog
" in leſs than a quarter of an hour)*
" together with the nature of the
" ſymptoms entirely nervous, in-
" duced him to change his ſenti-
" ments,†" and to conclude, that the poiſon muſt be conveyed by a medium of much greater quickneſs, which could be no other than the animal ſpirits.

From hence our author is led to prefix to the laſt edition of this performance, an inquiry into the exiſt-

* Philoſophical tranſactions N° 399.

† Introduction to the laſt edition of the eſſays on poiſons, page 12.

ence

ence and nature of this imperceptible fluid, with which we have been but very imperfectly acquainted. He has alſo added ſeveral new experiments, tending to confirm this theory, and explain the properties of the viperine venom, particularly by venturing to *taſte* it; at the ſame time he has likewiſe contradicted ſome of thoſe he had formerly made, whereby he had been induced to believe, this poiſon partook of a degree of acidity: for inſtance, he formerly aſſerted that he had ſeen this ſanies, "as an acid, turn the blue tincture "of *heliotropium*, to a red colour;‖" whereas his more modern trials convinced him, it produced no alteration at all.

The eſſays on the *tarantula* and *mad dog*, are likewiſe conſiderably enlarged in the laſt impreſſion; eſpe-

‖ Second edition of thoſe eſſays, page 10.

cially

cially the latter, in which is now comprehended a regular and elegant hiſtory of the ſymptoms attending the bite of this enraged animal, the reaſon of the conſequent *hydrophobia*, and more extenſive directions for the cure: alſo an accurate deſcription of the *lichen cinereus terreſtris*, its efficacy, and manner of acting. A compoſition of equal parts of this plant and black pepper, was inſerted, at our author's deſire, into the London diſpenſatory, in the year 1721, under the title of *pulvis antilyſſus*, which he afterwards altered by uſing two parts of the former, and only one of the latter, as it now ſtands: in 1735 he alſo recommended the uſe of this medicine in a looſe ſheet, intitled, *a certain cure for the bite of a mad dog*.

In treating of poiſonous minerals, excluſive of what is added concern-

ing mercurial unctions, our author has given a new analyſis of the antient and modern *arſenic*; and his eſſay on deliterious plants, has afforded him an opportunity of enquiring into the *cicuta*, ſo much in uſe of old for killing, eſpecially at Athens, and which is ſaid to have been adminiſtred to *Socrates* in conſequence of his condemnation. To this he has likewiſe ſubjoin'd an appendix, concerning the miſchievous effects of the ſimple water diſtilled from the *lauro-ceraſus*, or common laurel, which were firſt obſerved ſome years ſince in *Ireland*, where, for the ſake of its flavour, it was frequently mixed with brandy.—His obſervations upon venemous exhalations, are not leſs extended, nor ought the, as well uſeful as ornamental, plates added to this laſt edition, to paſs unnoticed, particularly, " The anatomical deſcription of the

" parts

" parts in a viper, and in a rattle-
" ſnake, which are concerned in
" their poiſon," by our great ana-
tomiſt the learned and ingenious Dr. Nichols.

In 1703 Dr. *Mead* communicated to the royal ſociety, a letter publiſhed in Italy in 1687 (a copy of which he met with in the courſe of his travels) from Dr. Bonomo to Seignor Redi, containing ſome obſervations concerning the worms of human bodies;* whereby it is intended to prove, that the diſeaſe, we call the itch, proceeds merely from the biting of theſe animalcules: this opinion is eſpouſed by our author in one of his lateſt performances,† wherein therefore he directs only *to-*

* An abſtract of part of this letter was inſerted in the before-cited number of the philoſophical tranſactions. Vid. ſupra p. 10.

† Monita & præcepta medica, p. 211, &c.

pical applications for the cure of this troubleſome diſeaſe.

The proofs our young phyſician had already given of literary merit, recommended him ſoon after the above-mentioned communication, to a ſeat among that learned body; in the ſame year he was alſo elected one of the phyſicians of St. Thomas's hoſpital, and was employed by the ſurgeons company to read anatomical lectures at their hall, which he continued to do for ſome years.

In 1704 appeared his treatiſe *de imperio ſolis ac lunæ in corpora humana, & morbis inde oriundis.* At this time the Newtonian ſyſtem of philoſophy, from whence our author had chiefly deduced his reaſonings upon this abſtruſe ſubject, were neither thoroughly underſtood, nor univerſally received: nevertheleſs whatever

ever cavils were raiſed againſt his hypotheſis, it was generally admitted, that his obſervations had their uſes in practice.

The doctor thought proper to reviſe this juvenile production, and to give a new edition of it in 1748; when he not only altered the diſpoſition of ſome of the *old*, but alſo introduced more than a little *new* matter into that work: particularly he has placed ſome mathematical points in a clearer light, than they before appeared; he has entered into the diſcuſſion of "a difficult "queſtion, which has raiſed great "contention among philoſophers: "viz. whereas water is more than "eight hundred times heavier than "air, how does it happen, that the "latter when replete with watery "vapours, depreſſes the mercury in "the barometer; ſo that its fall is "an

" an indication of rain?‖" he has alſo enquired into " the weight of the " atmoſphere on a human body, " and its different preſſure at dif- " ferent times ;§" and he has illuſtrated and confirmed the medicinal part by ſeveral additional obſervations and caſes, that promiſe real utility to the practice of phyſic. To the whole is now firſt adjoined a corollary tending to ſtrengthen his reaſonings upon the ſubject, by obſervations of the effects of ſtorms on the human body; wherein, from the caſe of a lady who was ſeized in an inſtant with a *gutta ſerena*, (that rendered her totally blind) on the night of the great ſtorm which happened in 1703, he is led to give a diſtinct account of the cauſe and cure of that melancholly diſtemper.

‖ Stack's tranſlation of the influence of the ſun and moon, p. 21.

§ Ibid. p. 30.

This

This work is alſo remarkably diſtinguiſhed by many curious obſervations our author received from his ingenious preceptor in the art of healing, Dr. *Pitcairne*.

Our author's diſtinguiſhed genius for, and ſedulous attention to the intereſts of his profeſſion, procured him an acquiſition of farther honours, as well as recommended him to the patronage of the moſt eminent of the faculty: in 1707 his *Paduan diploma* for doctor of phyſick, was confirmed by the univerſity of Oxford; in 1716 he was elected fellow of the college of phyſicians, and ſerved all the offices of that learned body, except that of preſident, which he declined when offered to him in 1744. Radcliff, the moſt followed phyſician of his day, in a particular manner eſpouſed Dr. Mead, and in 1714, upon the death

death of the former, the latter ſucceeded him in his houſe, and the greater part of his practice; ſome years before which, he had quitted Stepney, and had reſided in Auſtin Fryars.

Party-principles were far from influencing his attachments; though he was himſelf a zealous whig, he was equally the intimate of *Garth*, *Arbuthnot*, and *Friend:* his connections, more eſpecially, with the latter, are manifeſted not only in their mutual writings, (of which, more hereafter) but in that when Dr. *Friend* was committed a priſoner to the Tower in 1723, upon a ſuggeſtion of his being concerned in the practices of Biſhop *Atterbury* againſt the government, Dr. *Mead* became one of his ſecurities to procure his enlargement.

In

In 1719, an epidemic fever made great ravages at Marſeilles; and tho' the French phyſicians were very unwilling to admit, this diſeaſe to have been of foreign extraction or contagious; yet our government wiſely thought it neceſſary, to conſider of ſuch meaſures as might be the moſt likely to prevent our being viſited by ſo dangerous a neighbour; or in failure thereof, to put an early ſtop to the progreſs of the infection. Dr. *Mead*, whoſe deſerved reputation may not unjuſtly be ſaid to have merited that mark of diſtinction, was conſulted on theſe critical and important points, by command of their excellencies, the lords juſtices of the kingdom, in his majeſty's abſence: how equal he was to this momentous taſk, ſufficiently appears from the diſcourſe he publiſhed on that occaſion: the approbation this performance met with, may be eſti-

mated from the reception it univerſally found; ſeven impreſſions were ſold of it in the ſpace of one year, and in the beginning of 1722, the author gave an eighth, to which he prefixed a long preface, particularly calculated to refute what had been advanced in *France*, concerning the abſence of contagion in the malady that had afflicted them: he alſo now added a more diſtinct deſcription of the plague, and its cauſes; and confirmed the utility of the meaſures he had recommended, for preventing its extenſion, from examples of good ſucceſs, where the ſame had been put in practice: to theſe he has likewiſe annexed, a ſhort chapter relating to the cure of this deplorable affliction. — In 1744, this work was carried to a ninth edition, wherein, to uſe the doctor's own expreſſion, he has " here and there added ſome " new *ſtrokes* of reaſoning, and, as " the

" the painters ſay, retouched the " *ornaments*, and heightened the *co-* " *louring* of the *piece.*" Here it may not be improper to take notice, that it is in this laſt impreſſion of his *diſcourſe on the plague*, that our author appears to have firſt adopted his theory of the properties and affections of the *nervous fluid*, or *animal ſpirits*, upon which he has alſo founded his latter reaſonings on the ſubject of poiſons, as well as in reſpect to the influence of the ſun and moon on human bodies.

In 1723, Dr. *Mead* was appointed to ſpeak the anniverſary Harveian oration, before the members of the college of phyſicians, when, ever ſtudious of the honour of his profeſſion, he applied himſelf to wipe off the obloquy, thought to be reflected upon it, by thoſe who maintained the *practice* of *phyſic* at *Rome*,

to have been confined to *ſlaves* or *freed-men*, and not deemed worthy the attention of an *old Roman:* which oration was made publick in 1724, and to it was annexed, *a diſſertation upon ſome coins, ſtruck by the* Smyrnæans, *in honour of phyſicians.**

This publication was ſmartly attacked by Dr. *Conyers Middleton* in 1726,† who was replied to by ſeveral, and particularly, as it is ſaid, by Dr. *John Ward*, profeſſor of *rhetoric* in *Greſham College*. This gentleman was ſuppoſed by his opponent, to have been employed by Dr. *Mead*, who did not chuſe to enter perſonally, into this little-important

* Diſſertatio de nummis quibuſdam, a *Smyrnæis*, in medicorum honorem, percuſſis.

† In a piece entitled, *De medicorum apud veteres* Romanos *degentium conditione diſſertatio; contra viros celeberrimos* Jac. Sponium & Rich. Meadium, M.D.D. *Servilem atque ignobilem eam fuiſſe oſtenditur*, publiſhed in the fourth volume of his works, p. 179.

debate;

debate; upon which preſumption, Dr. *Middleton* publiſhed a defence of his former diſſertation in the ſucceeding year;‖ wherein he treats his reſpondents with no little contempt.§ The merits of this diſpute are not intended to be here diſcuſſed, but it may not be amiſs to obſerve, that

‖ Diſſertationis, &c. contra *anonymos* quoſdam *notarum brevium*, *reſponſionis* atque *animadverſionis* auctores, defenſio, ibid. p. 207.

§ Speaking of the anſwer aſcribed to Dr. *Ward*, Dr. *Middleton* ſays, *quamvis enim nomen ſuum celaviſſet, ſenſi tamen hominem e* rhetorum turba *conductum eſſe oportere*; *cui ſcilicet generi conceſſum novimus, omnia* tragice ornare, augere, ementiri: *is mihi ſolum ſcrupulus reſtabat, quod in ejus quidem ſermone, nihil planè, quod* rhetorem oleret, *nihil venuſtatis, nihil ornatùs, ſed inculta potiùs omnia nec ſatis latina invenirem.*

Hujuſmodi itaque ſcriptorem, haud magis quam alterum illum (cui neutiquam ſane eum anteferendam cenſeo) cogitatione ulla mea aut animadverſione dignum judicaſſem; *ni hanc potiſſimum hominem a* clariſſimo Meadio *ad hoc* reſpondendi munus *delectum*; *librumque ipſum* ejuſdem cura & ſumptibus *in lucem emiſſam*; *amiciſque ſuis* manu propria inſcriptum & dono a Meadio ipſo miſſum *intellixiſſem.*

how-

however diſpleaſed Dr. *Middleton* may have been with his antagoniſts; in a work publiſhed ſeveral years after, he ſpeaks of our author in the moſt reſpectful manner. In treating of an antique picture, he ſays, he believes it to be the firſt, and only one of the ſort ever brought to *England*, " *donec* Meadius *noſter*, *artis* " *medicæ decus*, *qui vita revera no-* " *bilis*, *vel principibus in republica* " *viris*, *exemplum præbet*, *pro eo*, " *quo omnibus fere præſtat artium* " *veterum amore*, *alias poſtea quaſ-* " *dam*, *& ſplendidiores*, *opinor*, *Roma* " *quoque deportandas curavit.*"*

In reſpect to this controverſy, our author's *eulogiſt* * takes notice that there

* Germana quædam antiquitatis erudita monumenta, &c. firſt publiſhed in 1745, and inſerted in the before-cited volume of his works, p. 2.

† The ingenious Dr. *Maty*, who in his *journal*

there is reaſon to believe, that Dr. *Mead* himſelf had ſome thoughts of more determinately explaining or confirming his ſentiments upon this ſubject, in a work which he left unfiniſhed, and which was deſigned to have been intitled, *medicina vetus collectitia ex auctoribus antiquis non medicis.*

However, this literary altercation, did not in the leaſt affect our author's medical reputation, for in 1727, ſoon after his preſent Majeſty's acceſſion to the throne, whom he had the honour to ſerve in the ſame capacity while prince of *Wales*, he was appointed one of the royal phy-

nal britannique (a work not leſs uſeful than entertaining) for the months of *July* and *Auguſt* 1754, has inſerted a piece, which he titles, *eloge du docteur Richard Mead*, compoſed, as himſelf takes notice, from materials communicated to him by Mr. *Birch*; to which piece theſe memoirs are obliged for ſome anecdotes relating to our learned author.

ſicians,

ſicians, and he had the happineſs to ſee his two ſons-in-law, Dr. *Willmot* and Dr. *Nichols*, his co-adjutors in that eminent ſtation.

After having ſpent near fifty years in the conſtant hurry of an extenſive and ſucceſsful practice; after having lived (truely according to his own motto, *non ſibi ſed toti)* beyond that period aſſigned by the royal pſalmiſt for the general term of mortality; when the infirmities of age would no longer permit him the free exerciſe of thoſe faculties, which he had hitherto ſo advantageouſly employed in the ſervice of the community, far from ſinking into a ſupine indolence, or aſſuming a ſupercilious diſregard of the world, he ſtill continued his application, even in the decline of life, to the improvement of phyſic, and the benefit of mankind.

When

When he was grown unequal to the diſcharge of more active functions, and a retirement was become abſolutely neceſſary, he took the opportunity of reviſing all his former writings: to this retreat therefore, and the happy protraction of ſo uſeful a life, the world is indebted for the improvements that appear in the latter editions of thoſe works, which have already been taken notice of. It was not till now that our author could find leiſure to perfect his *diſcourſe on the ſmall pox and meaſles*,‖ which had been begun by him many years before.

As it was the principal deſign of theſe *memoirs*, to lay before the public a conciſe and comprehenſive hiſtory of Dr. *Mead*'s writings, the occaſion of this univerſally admired performance, cannot be better given than from the author's own account, contained in

‖ *De variolis & morbillis* 1747.

the preface to it, in which alſo his connections with, and attachment to Dr. *Friend*, are further illuſtrated.

It appears that Dr. *Mead*, from having obſerved in the year 1708, that ſome of his patients in St. *Thomas's Hoſpital*, recovered from a very malignant ſort of the ſmall pox, even beyond expectation, by a looſeneſs ſeizing them on the ninth or tenth day of the diſeaſe, and ſometimes earlier, firſt took the hint to try what might be done by opening the body with a gentle purge, on the decline of the diſtemper; finding the ſucceſs of this experiment in a great meaſure anſwerable to his wiſhes, he communicated this method of practice to Dr. *Friend*, and met with his approbation.

The latter being, ſoon after, called to a conſultation with two other emi-

eminent phyſicians, on the caſe of a young nobleman who lay dangerouſly ill of the ſmall pox, propoſed our author's method; this was oppoſed till the fourteenth day from the eruption, when the caſe appearing deſperate, they conſented to give him a gentle laxative draught; which had a very good effect: Dr. *Friend* was of opinion to repeat it, but was over-ruled, and the patient died the ſeventh day after.§

From the reſult of this caſe, the gentlemen of the faculty were greatly divided in opinion, as to the rectitude of this practice, inſomuch that Dr. *Friend* thought himſelf under a neceſſity of vindicating it; and therefore ſent to our author for the purport of their former converſation upon this topic, deſiring it might be reduced into writing. Such was

§ Friendi opera, p. 263.

the friendſhip that mutually ſubſiſted between theſe learned men, that this requeſt was granted without heſitation, and Dr. *Mead*'s letter was ſhewn to Dr. *Radcliffe*, who prevailed upon our author to conſent, that the ſame might be annexed to Dr. *Friend*'s intended *defence*; which, however he was adviſed by ſome friends, to drop at that time; whereby this letter lay by till the latter's publication of *the firſt and third books of Hippocrates's epidemics*, illuſtrated with *nine commentaries concerning fevers*. Of theſe the *ſeventh* treats of *purging in the putrid fever, which follows upon the confluent ſmall pox:* to which are annexed, in ſupport of this opinion, letters from four phyſicians on that ſubject, and among them that from our author, which he had tranſlated from the engliſh into latin, enlarged and new modelled to ſerve this purpoſe.

This

This work gave riſe to a controverſy, maintained with an unbecoming warmth on both ſides: among Dr. *Friend*'s principal opponents, may be reckoned Dr. *Woodward*; who, not contented with condemning a practice, experience has ſince evinced not only ſalutary in general, but in many caſes abſolutely neceſſary; likewiſe treated its favourers with contempt and ill-manners, and more particularly our author;* whoſe reſentment upon this occaſion, appears to have been carried to a juſtly exceptionable length, ſeeing it had not ſubſided twenty years after the death of his antagoniſt.†

Dr.

* The ſtate of phyſic, by *John Woodward*, M. D. printed in 1718.

† "In the front of this band ſtood forth "Dr. *John Woodward*, phyſic profeſſor at *Greſham* "*College*, a man equally ill-bred, vain, and ill-"natured; who, after being for ſome time ap-"prentice to a linnen-draper, took it into his "head to make a collection of ſhells and foſ-

"ſils,

Dr. *Mead*'s daily acquiſition of knowledge and experience, enabled him to enlarge to many beneficial purpoſes, this performance, which, in all probability, was at firſt deſigned only to illuſtrate and vindicate the ſentiments contained in the aforementioned letter; and it is but juſtice to ſay, the applauſe it has found among the learned, as well for the elegance of its diction, as the perſpicuity of its precepts, is no more than what is truely due to it.——To this diſcourſe is ſubjoin'd a latin tranſlation, from the arabic of *Rhazes*'s treatiſe on the *ſmall pox* and *meaſles*, a copy of the original having been obtained for this purpoſe by Dr. *Mead*, from the celebrated *Boerhaave*, be-

" ſils, in order to paſs upon the world for a " philoſopher; thence getting admiſſion into " a phyſician's family, at length, by dint of " intereſt, obtained a doctor's degree." Preface to the diſcourſe on the ſmall pox, &c. p. 8, &c.

tween

tween whom there had long ſubſiſted an intimate correſpondence, nor did their reciprocally differing in ſome opinions, diminiſh the friendſhip they mutually manifeſted for each other.

The year 1749, furniſhed two new productions from our author; a tranſlation of one of which follows theſe memoirs. The other is entitled, *a diſcourſe on the ſcurvy*, affixed to Mr. *Sutton*'s ſecond edition of his *method for extracting the foul air out of ſhips*.

It is more than poſſible that, but, for the patronage of Dr. *Mead*, this contrivance, which confers no leſs honour to the inventor, than utility to the public, might have been for ever ſtifled: our author, than whom no one more ardently wiſhed for, or more zealouſly promoted the glory and

and intereſt of his country, being thoroughly convinced of its efficacy, ſo earneſtly, and ſo effectually recommended it to the lords of the admiralty, as to prevail over the obſtinate oppoſition that was made againſt its being put into practice. To the ſame purpoſe in 1742, he explained the nature and conveniencies of this invention to the royal ſociety,‖ and with the ſame view he confeſſedly wrote the laſt mentioned diſcourſe, of which he made a preſent to Mr. *Sutton*.

His *medical precepts* and *cautions*, which appeared in 1751, and was his laſt publication, affords an indiſputable teſtimony, that length of years had not in the leaſt impaired

‖ In a paper read before the royal ſociety, *Feb.* 11, 1741-2, and publiſhed in Mr. *Sutton*'s account, page 41. He alſo preſented a model of this invention made in copper to the royal ſociety, which coſt him 200l.

his

his intellectual faculties. Our author has herein furniſhed the public, with the principal helps againſt moſt diſeaſes which he had either learned by long practice, or deduced from rational principles.§ Who could with the ſame propriety take upon himſelf to be an inſtructor and legiſlator in the medical world, as he who had been taught to diſtinguiſh truth from falſehood, in the courſe of ſo extended an experience, protracted now to almoſt threeſcore years? to this may be added, that he has ſo contrived to blend the *utile dulci*, by embelliſhing his precepts with all the delicacy of polite expreſſion, as to render them at the ſame time not leſs entertaining than inſtructive.

However, this work was productive of two other little pieces, from two gentlemen of the faculty: one

§ Preface to the *monita & præcepta medica*, p. 1.

by Dr. *Summers*; who in a pamphlet *on the ſucceſs of warm bathing in paralytic caſes*, controverts Dr. *Mead*'s aſſertion, that "hot bathing "is prejudicial to all paralytics"... "*calidæ vero immerſiones omnibus pa-* "*ralyticis nocent**." — Some reflections upon the advocates for Mrs. *Stephens*'s medicines, in the cure of the ſtone and gravel, by our author, occaſioned a letter to him on that ſubject by Dr. *Hartley* of *Bath*. The former expreſſed himſelf in the following manner; "*Neque tempe-* "*rare mihi poſſum, quin dicam in* "*opprobrium nuper medicis nonnullis* "*ceſſiſſe, quod inſano pretio redi-* "*mendi anile remedium magnatibus* "*auctores fuerunt.*†"... "Nor can

* Monita & præcepta, p. 62, and *Stack*'s tranſlation of the ſame, p. 69.

† Our author's diſapprobation of this medicine and its favourers, is no leſs ſeverely expreſs in his treatiſe concerning the *influence of the ſun and moon upon human bodies*, p. 100.

"I

" I forbear obſerving, tho' I am ex-
" tremely ſorry for the occaſion,
" that ſome gentlemen of the fa-
" culty a few years ſince acted a
" part much beneath their charac-
" ters, firſt in ſuffering themſelves to
" be impoſed on, and then in encou-
" raging the legiſlature to purchaſe
" an old woman's medicine at an
" exorbitant price."‖ Of this the lat-
ter complains as an unmerited indig-
nity, " *Illud interea* (inquit) *tan-*
" *quem inopinatum, & ab æquitate*
" *tua alienum queri liceat,* TE, *qui*
" *in obvios quoſcunque comis & ur-*
" *banus eſſe, bene autem merentibus*
" *de re medica, vel etiam literaria*
" *quavis, ſumma cum benignitate fa-*
" *vere ſoleas, in lithrontriptici fau-*
" *tores acerbiùs invectum fuiſſe ; &*
" *non potius laudi illis dediſſe, quod*
" *arcanum ſine pretio vulgatum, vi-*
" *rorum dignitate, fide, ingenio, ar-*

‖ Monita, &c. medica, and *Stack*'s tranſlation, p. 174 and 197.

" *tis noſtræ peritiâ illuſtrium exa-*
" *amini ſubjecerent, neque aliam viam*
" *ad præmium reportandum aperiri*
" *voluerint, quam quæ, veris licèt*
" *rerum inventoribus facilis & mu-*
" *nita, jactatoribus tamen & falſilo-*
" *quis eſſet impervia.*§" ... In the mean while, I cannot but complain of it as a thing unexpected, and greatly inconſiſtent with your uſual candour, that YOU, who are ſo courteous and humane to all mankind, and ſo remarkably the patron of thoſe who excel in the profeſſion of phyſic, or indeed in any branch of learning, ſhould ſo ſeverely reproach the favourers of this lithontriptic medicine; and not rather have commended them, for ſubmitting a ſecret, communicated to them without fee

§ Ad virum clariſſimum *Ric. Mead*, M. D. Epiſtolæ, varias lithontripticum, *Joannæ Stephens* exhibendi methodos indicans. Auctore *Davide Hartley*, A. M. p. 3.

or reward, to the examination of ſome worthy phyſicians, eminent for integrity, ingenuity, and learning: and for endeavouring to excite the munificence of the publick in ſuch a manner only, as to render it acceſſible to the true authors of an important diſcovery, but impervious to boaſting impoſtors.

In enumerating the obligations the republic of letters is under to Dr. *Mead*, it would be injuſtice to omit taking notice, that to his generoſity and public ſpirit, it is farther indebted for the firſt complete edition of the celebrated hiſtory of *Thuanus*.*

To enlarge upon his literary collections, and other curioſities, would

* Publiſhed in ſeven volumes folio 1733, by *Samuel Buckley*, under the ſanction of an act of parliament.

at

at preſent be uſeleſs, ſeeing the world will ſoon be apprized of their value and contents from the catalogues that are already, and are yet about to be publiſhed of them; it may therefore ſuffice to ſay, that he did not ſhew more aſſiduity and judgment in collecting them, than he did candour and generoſity in permitting the uſe of them to all that were competent judges, or that could benefit themſelves, or the public by them.

It may, perhaps not unjuſtly, be ſaid no Subject in *Europe* had a cabinet ſo richly and ſo judiciouſly filled; to which the correſpondence he maintained with the learned in all parts of *Europe*, not a little contributed; nor can there be an higher inſtance given of his reputation in this reſpect, than in the king of *Naples* having ſent him the two firſt volumes of M. *Bajurdi*'s account of

the

the antiquities found in *Herculaneum*, with the additional compliment of aſking in return, *only*, a compleat collection of our author's works, to which was adjoined, an invitation to viſit that newly diſcovered ſubterraneous city: an invitation that could not but be greatly pleaſing to a genius ſo inquiſitive after knowledge, and which he declared, he ſhould very gladly have embraced, had not his advanced years been an inſuperable impediment, to the gratification of his curioſity. In ſhort, his character abroad was ſo well known and eſtabliſhed, that a foreigner of any taſte, would have thought it a reproach to him, to have been in *England* without ſeeing Dr. *Mead*.

As his knowledge was not limited only to his profeſſion, the deſerving in all ſciences had not only free acceſs to him, but always found a welcome

come reception, and at his table might daily be ſeen together the naturaliſt, the antiquarian, the mathematician, and the mechanic, with all whom he was capable of converſing in their reſpective terms; here might be ſeen united the magnificence of a prince, with the pleaſures of the wiſe.

His munificence was conſpicuous in that there was no remarkable publick charity to which he was not a benefactor, particularly he was one of the earlieſt promoters of, and ſubſcribers to the *Foundling hoſpital.*

Let theſe ſpecimens of his ſuperior abilities and merit ſuffice for the preſent, nor let envy or detraction attempt to ſully ſo exalted a character. — Soon after the publication of his *monita & præcepta medica*, this ornament of his profeſſion, and delight

delight of his acquaintance, grew more and more ſenſible of the natural infirmities attending his length of years; and with the utmoſt tranquillity and reſignation, quietly ſunk into the arms of death on the 16th of *February* 1754. To whom may, with the greateſt propriety, be applied a part of the epitaph inſcribed to the memory of the celebrated *Guicciardini*, at *Florence*;

Cujus Otium *an* Negotium
Glorioſius incertum:
Niſi Otii *Lumen* Negotii *Famam*
Clariorem reddidiſſet.

The END.

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MEDICA SACRA;

OR, A

COMMENTARY

On the moſt remarkable

DISEASES,

Mentioned in the

HOLY SCRIPTURES.

By RICHARD MEAD,

Fellow of the Royal Colleges of Phyſicians at LONDON and EDINBURGH, and of the Royal Society, and Phyſician to his Majeſty.

Tranſlated from the Latin,

Under the AUTHOR's Inſpection,

By THOMAS STACK, M.D. F.R.S.

LONDON:

Printed for J. BRINDLEY, late Bookſeller to his Royal Highneſs the Prince of WALES, in New Bond-ſtreet.

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THE

PREFACE.

MY declining years having in a great measure releaſed me from thoſe medical fatigues, in which, for the publick good, (at leaſt as I hope) I have been employed about fifty years, I have determined to

a paſs,

paſs the ſhort remains of life in ſuch a ſort of leiſure, as may prove neither diſagreeable to myſelf, nor uſeleſs to others. For good men are of opinion, that we muſt give an account even of our idle hours, and therefore thought it neceſſary, that they ſhould be always well-ſpent.

Having from my earlieſt childhood entertained a ſtrong paſſion for learning, after I had choſen the art of medicine for my profeſſion, I ſtill never intermitted my literary ſtudies; to which I had recourſe from time to time, as to refreſhments ſtrengthen-

ſtrengthening me in my daily labours, and charming my cares. Thus, among other ſubjects, I frequently read the holy ſcriptures, as becomes a chriſtian; and next to thoſe things which regard eternal life, and the doctrine of morality, I uſually gave particular attention to the hiſtories of diſeaſes, and the various ailments therein recorded; comparing thoſe with what I had learnt either from medical writers or my own experience. And this I did the more willingly, becauſe I had remarked that divines, thro' an unacquaintance with medicinal knowledge, frequently differred

widely in their ſentiments; eſpecially on the ſubject of dæmoniacs cured by the power of our ſaviour Jeſus Chriſt. For it is the opinion of many, that theſe were really poſſeſſed with devils, and that his divine virtue ſhone forth in nothing more conſpicuous than in expelling them. I am very far from having the leaſt intention to undermine the foundations of the chriſtian doctrine, or to endeavour, by a perverſe interpretation of the ſacred oracles, to deſpoil the Son of God of his divinity, which he has demonſtrated by ſo many and great works performed contrary

trary to the laws of nature. Truth ſtands no more in need of the patronage of error, than does a natural good complexion of paint. And it is certain, that the opinion which has been prevalent for many ages, of the power granted to devils, of torturing human bodies and minds, has been ſeveral ways made ſubſervient to the ſubtle deſigns of crafty men, to the very great detriment and ſhame of the chriſtian religion.

What ſenſible man can avoid juſtly deriding thoſe ſolemn ceremonies, practiſed by the

the roman prieſts, in exorciſing, as they are fond of terming it, dæmoniacs: while proper perſons (hired and) taught to counterfeit certain geſtures and fits of fury, ſuch as are believed to be cauſed by evil ſpirits, pretend that they are freed from devils, and reſtored to their ſenſes by holy water, and certain prayers, as by inchantment. But theſe juggling tricks, how groſly ſoever they may impoſe on the eyes and minds of the ignorant multitude, not only ſcandalize, but alſo do a real injury to, men of greater penetration. For ſuch, ſeeing into the cheat, often ruſh headlong

long into impiety; and viewing all ſacred things in the ſame light, after they have learnt

Relligionibus atque minis obſiſtere vatum [1]:

they advance farther, and by an abominable effort, endeavour thoroughly to root out of their minds all ſenſe and fear of the ſupreme deity. In which proceeding they act as if a perſon doubted of the exiſtence of the *Indies*, becauſe travellers relate many falſhoods and fictions concerning them. Hence it

[1] *Lucret. Lib.* i. *ver.* 110.

comes

comes to paſs, that, in countries too much given up to ſuperſtition, very many atheiſts are to be met with even among the learned, whom their learning and knowledge ought to ſecure from theſe errors. Therefore to be free from this folly, is the principal part of wiſdom; next to which, is not to corrupt truth with fictitious opinions.

And indeed it is frequently to me a matter of wonder, why our ſpiritual guides ſo ſtrenuouſly inſiſt on exhibiting devils on the ſtage, in order to make the divinity of Chriſt triumph

triumph over theſe infernal enemies. Is Chriſt's divine power leſs manifeſted by the cure of the moſt grievous diſeaſes, performed in an inſtant at his command; than by the expulſion of evil ſpirits out of the bodies of men? Certainly all the wonderful things done by him for the good of mankind, ſuch as reſtoring ſight to the blind, firmneſs and flexibility to relaxed or contracted nerves, calling the dead to life, changing the properties of the elements, and others of the ſame kind, are teſtimonies of the omnipotence of the creator of the world, and demonſtrate the

preſence of God; who alone commands all nature, and at his pleaſure changes and inverts the order of things eſtabliſhed by himſelf. Wherefore it cannot be doubted, that He, who has perform'd theſe things, had the devils ſubject to him, that they might not obſtruct his gracious reſolution of revealing the will of his father to men, and correcting their depraved morals.

But to reſume the ſubject of dæmoniacs, the opinion, which I propoſe in this treatiſe, is not purely my own, but alſo of ſeveral other perſons, before

before me, eminent for piety and learning. And indeed among our own countrymen, it was in the laſt century defended in an excellent diſſertation, by that treaſure of ſacred knowledge, the reverend *Joſeph Mead*. Wherefore as I have the honour to be of the ſame family with him, and am the ſon of *Matthew Mead*, a very able divine, I always thought I might lay ſome claim to theſe ſtudies, by a kind of hereditary right.

I am not inſenſible of the difficulty of removing vulgar errors, eſpecially thoſe which

relate to religion. For every body knows the power of education, in imprinting on the mind notions, which are hard to be effaced even in adult age. Children in the dark, fear ghoſts and hobgoblins; and hence often quake with the ſame fear through the whole courſe of their lives. Why then do we admire, if we can hardly unlearn, and clear our minds of, ſome falſe notions, even when we are advancing to old age? Nor will this be deemed indeed a matter of little importance by him, who conſiders the ſerious evils, into which mankind are often led,

by

by things that to ſome may appear trifling, as being nothing more than bugbears of children and women. My ſoul is ſeized with horror on recollecting, how many millions of innocent perſons have been condemned to the flames in various nations, ſince the birth of Chriſt, upon the bare ſuſpicion of witchcraft: while the very judges were perhaps either blinded by vain prejudices, or dreaded the incenſed populace, if they acquitted thoſe, whom the mob had previouſly adjudged guilty. Who would believe that any man in his right ſenſes could boaſt, as a

matter

matter of merit, that he had capitally condemned about nine hundred perſons for witchcraft, in the ſpace of fifteen years, in the ſole dutchy of *Lorraine*?[1] And yet from many hiſtories, which he relates of thoſe who ſuffered, it manifeſtly appears, that every individual of theſe criminals, had no compacts with devils, as they themſelves imagined, but were really mad, ſo as openly to confeſs that they had done ſuch feats as are impoſſible in the nature of things. But ſo it happens, that error generally begets ſuperſtition, and ſuperſtition cruel-

[1] See *Nic. Remigii Dæmonolatreia.*

ty.

ty. Wherefore I moſt heartily rejoice, that I have lived to ſee all our laws relating to witchcraft entirely aboliſhed: whereas foreign ſtates ſtill retain this barbarous cruelty, and with various degrees of obſtinacy in proportion to their ignorance of natural cauſes. And it is but too true, that the doctrine of dæmons is ſo underſtood by the vulgar, as if the devil was to be eſteemed a ſort of deity; or at leaſt, that, laying the fear of him aſide, no divine worſhip can well ſubſiſt; altho' the apoſtle has expreſly ſaid; *For this purpoſe the Son of God was manifeſted, that he might*

might deſtroy the works of the devil.[2]

And here it may not be improper, once for all, to inform the reader, that I have generally made uſe of *Sebaſtian Caſtalio*'s verſion of the bible, becauſe, upon collating it in many places, I found it to be not only excellent Latin, but alſo very accurate, and particularly well adapted to the ſenſe and meaning of the words in the Hebrew and Greek.

Nor can I refrain from declaring, that I have not writ theſe eſſays for the profane or

[2] *John. Ep.* i. *Chap.* iii. *ver.* 8.

vulgar;

vulgar; but for thoſe only who are well verſed, or at leaſt initiated in theological or medical ſtudies: and for this reaſon I choſe to publiſh it in Latin; which language has for many ages paſt been made uſe of by learned men; in order to communicate to each other, whatſoever might ſeem to them either new, or expreſſed in a different manner from the common notions. Wherefore if any perſon ſhould intend to publiſh an Engliſh verſion of this book, I give him this timely notice, that he will do it, not only againſt my will; but likewiſe in direct

oppoſition to that equitable law, whereby every man is allowed to diſpoſe of his own property according to his pleaſure.*

But to bring this preface to a concluſion; it is manifeſt that the chriſtian religion requires of all its members in a moſt eſpecial manner, to practice every act of humanity and benevolence towards each other.

* This declaration ſeems to have been intended only to prevent any ſurreptious tranſlation of this performance from appearing, ſeeing moſt of the works of our learned author have heretofore been greatly diſgraced by attempts of that kind. Nevertheleſs the public may be aſſured, that Dr. *Mead* not only approved, but inſpected what is now offered to them.

Where-

Wherefore the utmoſt care ought to be taken, that this beneficent diſpoſition of mind be not corrupted by any means whatſoever: and nothing contributes more towards bringing on this corruption, than opinions derogatory from the divine goodneſs. Upon this account, as ſuch is the misfortune of our times, that it is not only allowed, but even by many deemed a commendable action, to oppugn, and by every method to invalidate, the doctrine and authority of the chriſtian religion; no interpretations of the hiſtories of miracles ought to be look'd upon as

out of ſeaſon, provided they appear neither improbable, nor repugnant to the nature of the facts related.

In fine, it was not my intention to treat of every diſeaſe mentioned in holy writ; but to confine myſelf more particularly to thoſe, the nature of which is generally but little known, or at leaſt to ſuch as I had ſome peculiar medicine for, or method of cure, to offer to the public; and to perform this taſk, in the ſame order, in which they occur in thoſe ſacred writings: excepting only *Job*'s diſeaſe, to which

I have given the firſt place, on account of the great antiquity of that book. The Saviour of the world, in order to make his divine power manifeſt to mankind, cured many other diſeaſes, both of the body and mind, beſides thoſe which I have mentioned in this work: the nature and cauſes of all which diſeaſes, whoſoever would intend to enquire into, muſt of neceſſity compile a body of phyſic, which was not my preſent deſign. But if providence protract my life, I am not without hopes of laying more of my thoughts on this ſubject before the public, for the honour

nour which I bear to my profeſſion, unleſs

Frigidus obſtiterit circum præcordia ſanguis.

In the mean time, whatever be the fate of theſe eſſays with my readers, I ſhall reſt ſatisfied from a conſciouſneſs of the rectitude of my intention, in having thus employ'd ſome of my hours of leiſure.

The

BRITISH MUSEUM 15 71 NOV

A

COMMENTARY

ON THE

DISEASES

Mentioned in Scripture.

CHAPTER I.

The Diſeaſe of Job.

JOB's diſeaſe is rendered remarkable by ſome uncommon circumſtances and conſequences; ſuch as the dignity of the man, the ſudden change of his condition, his extraordinary adverſity, his incredible patience under them, his reſtoration to a much happier ſtate than he had ever before enjoyed, and laſtly the ſingular nature of the illneſs with which he was ſeized.

His habitation was in the land of *Uz*, which, according to the learned *Friderick Spanheim*,[1] was ſituated in the northern part of *Arabia deſerta*, towards the *Euphrates* and *Meſopotamia*. He was a very illuſtrious man, the moſt opulent of all the Orientals, very happy in ſons and daughters, of a moſt upright life and exemplary piety. Now it is related that God, in order to try his integrity and conſtancy, permitted Satan to afflict him by all means which he could deviſe, except the taking away of his life. "In purſuance of this permiſſion, Sa-
"tan brought the moſt dreadful ca-
"lamities on him; for all his oxen
"and aſſes were driven away by the
"Sabeans; his ſheep and ſervants
"were conſumed by fire from hea-
"ven; his camels were carried off;
"his ſons and daughters were cruſh'd
"to death by the falling in of the

[1] *Hiſtor. Jobi, Cap.* iv.

"houſe

" houſe upon them in a violent ſtorm
" of wind; and ſoon after he himſelf
" was afflicted with ſcabs and foul
" ulcers all over his body; ſo that
" he ſate down among the aſhes, and
" ſcraped himſelf with a potſherd."
Thus from a very rich man he became extremely poor, and from the heighth of proſperity he ſunk into the depth of miſery. And yet all theſe evils did not give the leaſt ſhock to his firmneſs of mind, nor to his piety towards God:[2] wherefore the Lord, moved by his prayers, put an end to all his calamities; gave him twice as much wealth as he had loſt, and made him more proſperous than he had ever been before.[3]

Now the book of Job may juſtly be eſteemed the moſt ancient of all books, of which we have any certain account: for ſome are of opinion that

[2] *See Job Chap.* i *and* ii.—[3] *The ſame Chap.* xiii.

it was written in the times of the patriarchs; many others, that it was compoſed about the days of Moſes, and even by Moſes himſelf; and there are but few who think it poſterior to him.[4] For my part, I embrace the learned Lightfoot's opinion, that it was compoſed by Elihu, one of Job's companions, chiefly becauſe he therein ſpeaks of himſelf as of the writer of this hiſtory,[5] and if ſo, it will appear to be older than the days of Moſes. However this be, it is moſt certain that this book carries with it manifeſt tokens of very great antiquity; the moſt material of which ſeem to be theſe. In it there is not the leaſt mention made of the departure of the Iſraelites out of Egypt, of Moſes, or the Moſaic Law. After the manner of the Patriarchs, Job, as the

[4] *See Spanheim's learned diſſertation on this ſubject in the book above quoted, Chap.* viii. *and* ix.

[5] *His Works, tom.* 1. *page* 24.

head

head of his family, offered ſacrifices in his own private houſe, for the ſins of his children.[6] When he declares his integrity he ſcarcely mentions any other Idolatry, but that moſt ancient one, the worſhip of the ſun and moon,[7] which we know to be very old, and to have firſt obtained among the neighbouring Chaldeans, and Phœnicians. In fine his own age, protracted far beyond the life of man in Moſes's time, is a proof of its antiquity, for he lived a hundred and forty years after an end had been put to his calamities; ſo that it is reaſonable to believe that he lived above two hundred years in all. For that he was aged, when his misfortunes crowded on him, may be hence inferred, that, altho' his three friends are ſtiled old men,[8] yet in his diſputes with them, he does not ſeem to honour them for

[6] *Job, Chap.* 1 *v.* 5. | *v.* 26, 27.
[7] *The ſame, Chap.* xxxi. | [8] *Job Chap.* xxxii. *v.* 6.

their

their age, as Elihu does. To avoid prolixity, I join with Spanheim in opinion, that Job's time coincides with the bondage of the children of Iſrael in Egypt, ſo as to be neither poſterior to their quitting that country, nor anterior to their entering it.

But there ſubſiſts a diſpute of a different nature between very grave authors, and that is, whether this narrative be a fable or a true hiſtory: If I were allowed to interpoſe my opinion, I would ſay, that it is not a parable invented by ὑποτύπωσις, but a dramatic poem compoſed upon a true hiſtory; and perhaps with this deſign, that from the example of this illuſtrious and upright, yet afflicted and moſt miſerable man, the people of Iſrael might learn to bear with patience, all thoſe evils and hardſhips, which they were daily ſuffering in their Egyptian captivity. That this book

book is metrical, as well as *David*'s *Pſalms*, the *Proverbs*, *Eccleſiaſtes*, and *Solomon*'s *Song*, is generally allowed: and the perſons of the drama are God, Satan, Job and his wife, his three friends, and Elihu. *Wherefore it is*, ſays Grotius, *a real fact, but poetically handled.*[9] Poetry was certainly a very ancient manner of writing, and poets were wont to embelliſh true hiſtories in their own way, as we ſee in the moſt ancient among the Greeks and Romans. And among the Hebrews likewiſe, long after the time abovementioned, Ezechiel compriſed the hiſtory of the departure out of Egypt in a dramatic poem; upon which account he is called by Clemens Alexandrinus, *the poet of Judaic tragedies.*[1] Nor in-

[9] *Eſt ergo res vere geſta, ſed poeticè tractata. In locum.*

[1] Ὁ τῶν Ἰουδαϊκῶν τραγῳδιῶν ποιητής. *Stromat. book* 1. *p.* 414, *of the Oxford Edit.* 1715.

deed,

deed, in my opinion, can there be found, in this kind of writing, any thing more admirable, and better adapted to move the paſſions than this piece; whether we regard the ſublimity and elegance of ſtyle, the deſcription of natural things, or in fine, the propriety of the characters aſcribed to all the perſons concerned in it; all which circumſtances are of the greateſt moment in a dramatic performance.

\- - - *Quo propius ſtes*
Te capiet magis.

The nearer you behold,
The more it ſtrikes you.

BEFORE I cloſe this chapter, it may not be improper to offer my conjecture concerning the diſeaſe of this illuſtrious man. But previous to this, it is proper to remark, that it is not

Job

Job himſelf, or his friends, but the author of the book that attributes his calamities to Satan; for this author's intention ſeems to be, to ſhew, by a ſtriking example, that the world is governed by the providence of Almighty God, and as the holy angels, whoſe miniſtry God makes uſe of in diſtributing his bountiful gifts, punctually execute all his commands; ſo Satan himſelf with his agents are under the power of God, and cannot inflict any evils on mankind without the divine permiſſion. Thus, *when the Sons of God* (angels) *came and preſented themſelves before the Lord*, it is ſaid that *Satan came alſo among them.* Now the word *aſtare* to preſent one's ſelf, as Moſes Maimonides [1] obſerves, ſignifies to be prepared to receive Jehovah's commands, but Satan came of his own

[1] *More Nevochim, Part.* iii. *Chap.* xxii.

accord and mixed with them without any ſummons.

Now as to the diſeaſe, it is plain that it was cuticular, and as it is certain that the bodies of the Hebrews were very liable to foul ulcers of the ſkin from time immemorial; upon which account it is, that learned men are of opinion that they were forbid the eating of ſwine's fleſh (which, as it affords a groſs nouriſhment, and not eaſily perſpirable, is very improper food in ſuch conſtitutions) wherefore by how much hotter the countries were which they inhabited, ſuch as are the deſarts of Arabia, the more ſeverely theſe diſorders raged. And authors of other nations, who deſpiſed and envied the Jews, ſay that it was upon this account that they were driven out of Egypt; leſt the leproſy, a diſeaſe common among them, ſhould ſpread over

over the country.[2] But there is another much worſe diſeaſe, ſo frequent in Egypt, that it is ſaid to be endemial there,[3] though it may alſo be engendered in this hot country, I mean the Elephantiaſis. Perhaps it was this, which is nearly of the ſame nature with the leproſy, that had affected the body of our righteous man: but on this ſubject we ſhall treat more largely in the ſubſequent chapter.

[2] *Juſtin. Hiſt. Lib.* xxxvi, *C.* 2. *& Tacit. Hiſt. Lib.* v. *ab initio.*

[3] *Lucret. Lib.* vi. *v.* 1112.

Eſt Elephas morbus, qui propter flumina Nili.
Gignitur Aegypto in media.

CHAPTER II.

The Leproſy.

A Moſt ſevere diſeaſe, to which the bodies of the Jews were very ſubject, was the Leproſy. Its ſigns recorded in the holy ſcriptures are chiefly theſe. Pimples aroſe in the ſkin; the hair was turned white; the plague (or ſore) in ſight was deeper than the ſkin, when the diſeaſe had been of long ſtanding; a white tumour appeared in the ſkin, in which there was quick fleſh; the foul eruptions gained ground daily, and at length covered the whole ſurface of the body. And the evil is ſaid to infect, not only the human body, but alſo the cloaths and garments, nay (what may ſeem ſtrange) utenſils made of ſkins or furs, and even the very

very walls of the houſes. Wherefore there are precepts laid down for cleanſing theſe alſo, as well as the lepers.

MEDICAL authors are of different opinions concerning the contagion of this diſeaſe. And whereas neither the Arabian nor Greek phyſicians, who have treated largely of the leproſy, have given the leaſt hint of this extraordinary force of it, whereby it may infect cloaths and walls of houſes; the Rabbin doctors diſpute, whether that which ſeized the Jews, was not intirely different from the common leproſy; and they all affirm, that *there never appeared in the World, a leproſy of cloaths and houſes, except only in Judea, and among the ſole people of Iſrael.*

FOR my part, I ſhall now freely propoſe, what I think moſt probable on the ſubject. One kind of contagion

tagion is more ſubtile than another; for there is a ſort, which is taken into the body by the very breath; ſuch as I have elſewhere ſaid to exiſt in the plague, ſmall pox, and other malignant fevers. But there is another ſort, which infects by contact alone; either internal, as the venom of the venereal diſeaſe; or external, as that of the itch, which is conveyed into the body by rubbing againſt cloaths, whether woollen or linnen. Wherefore the leproſy, which is a ſpecies of the itch, may paſs into a ſound man in this laſt manner; perhaps alſo by cohabitation; as Fracaſtorius has obſerved, that *a conſumption is contagious, and is contracted by living with a phthiſical perſon, by the gliding of the corrupted and putrefied juices* of the ſick *into the lungs of the ſound man.*[1] And *Aretæus* is of the ſame opinion with regard to the Elephan-

[1] *De morbis contagioſis. Lib.* ii. *Cap.* ix.

tiaſis,

tiaſis, a diſeaſe nearly allied to the Leproſy: for he gives this caution, "That it is not leſs dangerous to converſe and live with perſons affected with this diſtemper, than with thoſe infected with the plague; becauſe the contagion is communicated by the inſpired [2] air."

But here occurs a conſiderable difficulty. For Moſes ſays, "If in the leproſy there be obſerved a white tumour in the ſkin, and it have turned the hair white in it, and there be quick fleſh within the tumour; it is an old leproſy in the ſkin of his fleſh. But if the leproſy ſpread broad in the ſkin, and cover the whole ſkin of the diſeaſed from his head even to his feet, the perſon ſhall be pronounced [3] clean." But the difficulty contained

[2] *De cauſis diuturnorum morborum, et de curationibus eorundem, Lib.* ii. *Cap.* xiii.

[3] *Levit. Chap.* xiii. *v.* 10. *&c.*

in

in this paſſage will vaniſh, if we ſuppoſe, as it manifeſtly appears to me, that it points out two different ſpecies of the diſeaſe; the one in which the eroded ſkin was ulcerated, ſo that the quick fleſh appeared underneath; the other, which ſpread on the ſurface of the ſkin only in the form of rough ſcales. And from this difference it happened, that the former ſpecies was, and the latter was not, contagious. For theſe ſcales, being dry and light like bran, do not penetrate into the ſkin; whereas the purulent matter iſſuing from the ulcers infects the ſurface of the body. But concerning the differences of cuticular diſeaſes, I heartily recommend to the reader's peruſal, what Johannes Manardus, equally valuable for his medical knowlege and the purity of his Latin, has written upon the ſubject.[4]

[4] *Epiſt. Medicinal. Lib.* vii. *Epiſt.* ii.

THERE

THERE is no time, in which this diſeaſe was not known; but it was always more ſevere in Syria and Egypt, as they are hotter countries, than in Greece and other parts of Europe; and it is even at this day frequent in thoſe regions. For I have been aſſured by travellers, that there are two hoſpitals for the leprous alone in Damaſcus. And there is a fountain at Edeſſa, in which great numbers of people affected with this cuticular foulneſs waſh daily, as was the ancient cuſtom.

MOREOVER we read the principal ſigns, which occur in the deſcription of the Moſaic leproſy, excepting only the infection of the cloaths and houſes (of which by and by) recorded by the Greek Phyſicians. Hippocrates himſelf calls the λεύκη or white leproſy Φοινικίη νῦσος the Phœnician diſ-

eaſe.[5] For that the word φθινικὴ ought to be read Φοινικίη, appears manifeſtly from Galen in his *Explicatio linguarum Hippocratis*; where he ſays that φοινικίη νῦσος is a diſeaſe which is *frequent in Phœnicia and other eaſtern regions.*[6] In the foregoing chapter I ſaid that the Leproſy (Leuce) and the Elephantiaſis, were diſeaſes of great affinity:[7] in confirmation of which notion the ſame Galen obſerves, that the one ſometimes changes into the other.[8] Now theſe two diſtempers are no where better deſcribed than by Celſus, who lived about the time of Auguſtus Cæſar, and having collected the works of the principal Greek writers in phyſic and ſurgery, digeſted them into order, and turned them into elegant Latin with great

[5] *Prorrhetic. Lib.* ii. *ſub finem.*

[6] Ἡ καλὰ Φοινίκην, καὶ κατὰ τὰ ἄλλα ἀναλογικὰ μέρη πλεονάζουσα.

[7] *Pag.* 15.

[8] *De ſimpl. medicam. facult. Lib.* xi.

judg-

judgment. Thus he deſcribes the leprous diſeaſes. *Three are three ſpecies of the* Vitiligo. *It is named* ἄλφος, *when it is of a white colour, with ſome degree of roughneſs, and is not continuous, but appears as if ſome little drops were diſperſed here and there: ſometimes it ſpreads wider, but with certain intermiſſions or diſcontinuities. The* μέλας *differs from this in colour, becauſe it is black, and like a ſhadow, but in other circumſtances they agree. The* λεύκη *has ſome ſimilitude with the* ἄλφος, *but it has more of the white, and runs in deeper: and in it the hairs are white, and like down. All theſe ſpread themſelves, but in ſome perſons quicker, in others ſlower. The* Alphos *and* Melas *come on, and go off ſome people at different times; but the* Leuce *does not eaſily quit the patient, whom it has ſeized.*[1] *But in the Elephantiaſis,* ſays the

[1] *De medicina, Lib.* v. *Cap.* xxviii. §. 19.

ſame author, *the whole body is ſo affected, that the very bones may be ſaid to be injured. The ſurface of the body has a number of ſpots and tumors on it; and their redneſs is by degrees changed into a duſky or blackiſh colour. The ſurface of the ſkin is unequally thick and thin, hard and ſoft; and is ſcaley and rough: the body is emaciated; the mouth, legs and feet ſwell. When the diſeaſe is inveterate, the nails on the fingers and toes are hidden by the ſwelling.*[2] And the accounts left us by the Arabian phyſicians, agree with theſe deſcriptions. Avicenna, the chief of them, ſays that *the Leproſy is a ſort of univerſal cancer of the whole body.*[3] Wherefore it plainly appears from all that has been ſaid, that the Syrian Leproſy did not differ in nature, but in degree only, from the Grecian, which

[2] *Lib.* iii. *Cap.* xxv.

[3] *Canon, Lib.* iv. *Fen.* 3. *Tract.* 3. *Cap.* i.

was

was there called λεύκη; and that this ſame diſeaſe had an affinity with the Elephantiaſis, ſometimes among the Greeks, but very much among the Arabs. For the climate and manner of living, very much aggravates all cuticular diſeaſes.

Now with regard to the infection of the cloaths, it has been found by moſt certain experiments, not only in the plague, and ſome other malignant eruptive fevers, as the ſmall pox and meaſles, but even in the common itch; that the infection, once received into all ſorts of furs or ſkins, woollen, linnen, and ſilk, remains a long time in them, and thence paſſes into human bodies. Wherefore it is eaſy to conceive, that the leprous miaſmata might paſs from ſuch materials into the bodies of thoſe, who either wore or handled them, and, like ſeeds ſown, produce the

the diſeaſe peculiar to them. For it is well known, that the ſurface of the body, let it appear ever ſo ſoft and ſmooth, is not only full of pores, but alſo of little furrows, and therefore is a proper neſt for receiving and cheriſhing the minute, but very active, particles exhaling from infected bodies. But I have treated this ſubject in a more extenſive manner in my *Diſcourſe on the Plague.*[4] And theſe ſeeds of contagion are ſoon mixed with an acrid and ſalt humor, derived from the blood; which as it naturally ought, partly to have turned into nutriment, and partly to have perſpired through the ſkin, it now lodges, and corrodes the little ſcales of the cuticle: and theſe becoming dry and white, ſometimes even as white as ſnow, are ſeparated from the ſkin, and fall off like bran. Now, altho' this diſeaſe is very uncommon

[4] *Chap.* i.

in

in our colder climate; yet I have ſeen one remarkable caſe of it, in a countryman, whoſe whole body was ſo miſerably ſeized by it, that his ſkin was ſhining as if covered with ſnow: and as the furfuraceous ſcales were daily rubbed off, the fleſh appeared quick or raw underneath. This wretch had conſtantly lived in a ſwampy place, and was obliged to ſupport himſelf with bad diet and foul water.

But it is much more difficult to account for the infection of the houſes. For it ſeems hardly poſſible in nature, that the leprous ſpots ſhould grow and ſpread on dry walls, made of ſolid materials. But upon a ſerious conſideration of the different ſubſtances employed in building the walls of houſes, ſuch as ſtones, lime, bituminous earth, hair of animals, and other ſuch things mix'd together;

ther; I thought it probable, that they may by a kind of fermentation, produce thoſe *hollow greeniſh or reddiſh ſtrokes, in ſight lower than the wall* (or within the ſurface)[5] which, as they in ſome meaſure reſembled the leprous ſcabs on the human body, were named the *Leproſy in a houſe.* For bodies of different natures, very eaſily effervesce upon being blended together. Wherefore we may reaſonably ſuppoſe that this moiſture or mouldineſs, gradually coming forth and ſpreading on the walls, might prove very prejudicial to the inhabitants, by its ſtinking and unwholeſome ſmell, without having recourſe to any contagious quality in it. And ſomewhat analogous to this is pretty frequently obſervable in our own houſes; where, when the walls are plaiſtered with bad mortar, the calcarious and nitroſe ſalts ſweat out

[5] *Levit. Chap.* xiv. *v.* 37.

upon

upon their ſurface, of a colour almoſt as white as ſnow. The power of inſpecting their houſes was inveſted in the prieſts; who, when they obſerved this foulneſs, gave orders firſt to have the walls of the houſe ſcraped all around; and afterwards, if it continued to break out, to pull down the houſe, and carry the materials out of the city into an unclean place.

I am well aware, that all this is related, as if God himſelf had ſtruck the houſe with this plague. But it is well known, that that way of ſpeaking is not uncommon in the jewiſh hiſtory; as in unexpected evils and dreadful calamities, which are ſometimes ſaid to be done by the hand of God, tho' they may be produced by natural cauſes. Nor can I be eaſily induced to believe, with ſome divines, that God, who commanded his people to be always free from

every ſort of uncleanneſs, would vouchſafe to work a miracle, in order to inflict this moſt filthy puniſhment on any perſon. Thus much is indubitable, that the precepts of the moſaic law were conſtituted particularly, to avert the people from idolatry and falſe religion, and at the ſame time to keep them clear of all uncleanneſs.[6] To this end conſpired the prohibition of eating blood, carrion, or animals that died ſpontaneouſly, ſwines fleſh, and that of ſeveral other creatures.[7] For all theſe meats yield a groſs nutriment, which is improper and prejudicial in diſeaſes of the ſkin.

But in order to cloſe theſe theological reſearches with ſomewhat medical, I am convinced from experience,

[6] *Moſ. Maimonid. More Navochim, Part.* iii. *Cap.* xxxiii. *et* xlviii.

[7] *Levit. Chap.* xi. *et* xvii.

that

that there is not a better medicine known againſt this filthy diſeaſe, than the *tincture of Cantharides* of the *London Diſpenſatory*. Its remarkable virtue in this caſe, is owing to the diuretic quality of theſe flies. For there is a great harmony between the kidneys and glands of the ſkin, ſo that the humors brought on the latter, eaſily find a way thro' the former, and are carried off by urine: and on the other hand, when the kidneys have failed in the performance of their functions, an urinous humor ſometimes perſpires thro' the cuticular pores. But ſuch cathartics are to be interpoſed at proper intervals, as are moſt proper for evacuating thick and acrid humors.

CHAPTER III.

The diſeaſe of king Saul.

WHEN "King Saul was aban-
"doned by the Spirit of God,
"and an evil ſpirit from the Lord
"troubled him; his courtiers per-
"ſuaded him to command his ſer-
"vants to ſeek out ſomebody that
"was a good player on the harp,
"who might ſooth or compoſe him
"by his muſic, when the evil ſpirit
"from God was upon him." Which when Saul had done, by ſending meſſengers for David; "whenever
"it happened that Saul was ſeized
"with that evil ſpirit, David took
"his harp, and play'd on it; and
"thus Saul was refreſhed and be-
came

" came compoſed, and the evil ſpi-
" rit departed from [1] him."

Now to me it appears manifeſt, that this king's diſeaſe was a true madneſs, and of the melancholic or atrabilarious kind, as the ancient phyſicians called it. And the fits return'd on him at uncertain periods, as is frequently the caſe in this ſort of diſeaſe. Nor could the cauſe of that diſorder be a ſecret, ſeeing he had been lately deprived of his kingdom by God's expreſs command. Likewiſe the remedy applied, to wit, playing on the harp, was an extremely proper one. For phyſicians have long ſince taught us, that ſymphonies, cymbals, and noiſes, were of ſervice towards diſſipating melancholic thoughts;[2] the power of which we have accounted for in another place

[1] *See Samuel, or Kings, Book* i. *Chap.* xvi.
[2] *See Celſ. Lib.* iii. *Cap.* xviii.

upon

upon geometrical principles.[3] Hence alſo it more plainly appears, that the diſorder was owing to natural cauſes; for otherwiſe how could the muſic of a harp drive it away? Counſel and prudence in a man was, in the Hebrew language, uſually ſtiled the Spirit of God; and a perſon deprived of theſe qualities, was ſaid to be troubled with an evil ſpirit, that is, to be mad.

I am not ignorant that the Jews, by a manner of expreſſion familiar among them, are wont to deſcribe diſeaſes of this kind, to the power of evil angels, as miniſters of God; and that even at this day, ſome very learned men defend the ſame notion. But for my part, if I may be allowed to declare my thoughts with freedom, I cannot think it right to have recourſe to the divine wrath for diſeaſes, which

[3] *Mechanical Account of Poiſons, Eſſay* ii. *Ed.* 4.

can

can be proved to have natural cauſes; unleſs it be expreſly declared, that they were ſent down directly from heaven. For if they fall on us in puniſhment of our ſins, the intention of the ſupreme lawgiver would be fruſtrated, unleſs a ſure rule was given, whereby his vengeance might be diſtinguiſhed from common events; in as much as the innocent may be equal ſharers in ſuch calamities with the guilty. Moreover, it ſeems reaſonable to believe, that evils inflicted by the omnipotent judge, muſt be either incurable, or curable by himſelf alone; that the connection of his power with his equity, may the more brightly ſhine forth. By ſuch a criterion, are miraculous works diſtinguiſhed from the operations of nature. For it would be impiety to ſuppoſe, that the almighty creator of heaven and earth intended, that his works ſhould be performed

formed in vain. Wherefore it is worthy of our obſervation, that great care is always taken in the ſacred hiſtories, to make the divine power in ſuch caſes, appear moſt manifeſt to all. Thus when the Lord had infected Miriam (or Mary) with a leproſy, for a ſin committed by her, and conſented, on the ſupplication of Moſes, to make her whole; it was not done till ſeven days afterward.[4] Gehazi's leproſy remained in him and his progeny for ever.[5] King Azariah was ſmote with the leproſy, for not having demoliſhed the high places; and he was a leper unto the day of his death.[6] Ananias and his wife were ſtruck dead ſuddenly by the miraculous power of St. Peter.[7] Elymas the ſorcerer, was ſtruck blind for a ſeaſon by St. *Paul*, for his

4 *Numbers*, *Chap.* xii. *Verſe* 14.
5 *Kings*, *Book* ii. (al. iv.) *Chap.* v. *Verſe* 27.
6 *The ſame*, *Chap.* xv. *Verſe* 5.
7 *Acts*, *Chap.* v.

frauds

frauds and wickedneſs.[8] Therefore ſince threats and plain indications of diſeaſes, inflicted in an uncommon manner, are always manifeſtly declared; whenſoever theſe are wanting, why may we not ſay, that the event was by no means ſupernatural? And I deſire, once for all, that this ſentiment may hold good with regard to ſeveral other calamities.

[8] *The ſame, Chap.* xiii. *Verſe* 11.

CHAPTER IV.

The diſeaſe of king Jehoram.

OF king Jehoram it is related, that, "for his wicked life, the "Lord ſmote him in his bowels with "an incurable diſeaſe, ſo that he "voided his inteſtines daily for the "ſpace of two years, and then died "of the violence of the [1] diſtemper." Two impious kings are recorded to have had the ſame end, Antiochus Epiphanes, and Agrippa; of whom it was ſaid: Εἰς τί τὰ σπλάγχνα τοῖς ἀ σπλαγχνιζομένοις.[2]

Of what avail are bowels to thoſe who have no bowels?

Now this diſtemper ſeems to me

[1] *Chronicles, Book* ii. *Chap.* xxi. *Verſe* 18.
[2] *See the Notes of Grotius on this Place.*

to

to be no other than a ſevere dyſentery. For in this the inteſtines are ulcerated, and blood flows from the eroded veſſels, together with ſome excrement, which is always liquid, and ſlimy matter; and ſometimes alſo ſome fleſhy ſtrings come away, ſo that the very inteſtines may ſeem to be ejected.

CHAPTER V.

The diſeaſe of king Hezekiah.

" WHEN Hezekiah lay ſick of
" a mortal diſeaſe, and the
" prophet Iſaiah went and declared
" to him, by God's expreſs com-
" mand, that he ſhould die and not
" recover; the Lord moved by his
" prayer, commanded Iſaiah to re-
" turn, and tell him, that he would
" cure him in three days. Where-
" upon Iſaiah ordered a *maſs of figs*
" to be taken, and laid it on the
" boil; whereby he recovered[1]."

Now to me it ſeems extremely probable, that this king's diſeaſe was a fever, which terminated in an ab-

[1] 2 *Kings*, *Chap.* xx.

ſceſs.

ſceſs: For in caſes of this kind, thoſe things are always proper, which promote ſuppuration; eſpecially digeſtive and reſolving cataplaſms; and dried figs are excellent for this intention. Thus, the Omnipotent, who could remove this diſtemper by his word alone, choſe to do it by the effect of natural remedies. And here we have an uſeful leſſon given us in adverſities, not to neglect the uſe of thoſe things, which the bountiful Creator has beſtowed on us, and at the ſame time to add our fervent prayers, that he would be graciouſly pleaſed to proſper our endeavours.

CHAP.

CHAPTER VI.

The diſeaſe of Old-age.

OLD-AGE *itſelf is a diſeaſe*, as the poet has properly expreſſed it[1]. Wherefore as I have frequently read with pleaſure, the very elegant deſcription of it, given by Solomon the wiſeſt of kings; I think it will not be foreign to my deſign, to attempt an explanation and illuſtration thereof. For it contains ſome things not eaſy to be underſtood, becauſe the eloquent preacher thought proper to expreſs all the circumſtances allegorically. But firſt I will lay the diſcourſe itſelf before my readers, which runs thus.

" Remember thy Creator in the

[1] *Terent. Phorm. Act.* iv. *Scen.* i. *v.* 9.

days

" days of thy youth, before the evil
" times come, and the years draw
" nigh, in which, thou ſhalt ſay, I
" find no pleaſure: before the ſun,
" and the light, and the moon, and
" the ſtars be darkened, and the
" clouds return after rain; when
" the keepers of the houſe ſhall
" tremble, and the ſoldiers ſhall
" give way, and the diminiſhed
" grinders ſhall ceaſe; and thoſe
" that look out thro' holes ſhall be
" darkened; and the doors ſhall be
" ſhut outwardly, with a low ſound
" of the mill, and they ſhall riſe up
" at the voice of the bird; and all
" the daughters of muſic ſhall be of
" no avail; alſo when they ſhall be
" afraid of high places, and ſtum-
" blings in the way; and the almond
" tree ſhall flower, and the *Cicadæ*
" ſhall come together; and the ap-
" petite ſhall be loſt, man departing
" to his eternal habitation, and the

" mourners

" mourners going about in the
" ſtreet: before the ſilver chain be
" broken aſunder, and the golden
" ewer be daſhed in pieces; and the
" pitcher be broken at the fountain
" head; and the chariot be daſhed
" in pieces at the pit; and the duſt
" return to the earth, ſuch as it had
" been; and the Spirit return to
" God, who gave it[2]."

The recital of evils (and infirmities) begins from the aberrations of the mind. *The ſun*, ſays Solomon, *and the light, and the moon, and the ſtars are darkened.* Perceptions of the mind are leſs lively in old men; the ideas and images of things are confounded, and the memory decays: whence the intellectual faculties muſt neceſſarily loſe their ſtrength or power by degrees. Wiſ-

[2] *Eccleſiaſtes, Chap.* xii. *Verſe* 1—7. *tranſlated from Caſtalio's latin verſion.*

dom

dom and underſtanding are frequently called *light* in the ſacred ſcriptures;[3] and privation of reaſon, *darkneſs* and blindneſs.[4] Cicero likewiſe ſays very juſtly, that *reaſon is as it were, the light and ſplendor of life.*[5] Hence God is ſtiled the *father of lights.*[6] Thus the virtues of the mind decaying, may be compared to the luminaries of the world overcaſt. I am conſcious that this expoſition is contrary to that of a number of learned interpreters, who take this *obſcuration of the lights* in the genuine ſenſe of the words, and think that the failing of the ſight is here to be underſtood. But I am ſurprized, how they happened not to take notice, that every thing in this diſcourſe, even to the moſt minute circum-

3 *Job, Chap.* xviii. *Verſe* 5, 6, 7.

4 *Matthew, Chap.* vi. *Verſe* 23. *John, Ep.* i. *Chap.* ii. *Verſe* 11.

5 *Academ.* iv. 8.

6 *James, Epiſt. Chap.* i. *Verſe* 17.

ſtances, is expreſſed in words bearing a figurative ſenſe. For whereas, in deſcribing the infirmities of Old-age, the injuries of the operations of the mind, as the moſt grievous of all, were not to be pretermitted; ſo theſe could not be more clearly expreſſed, than by the obſcuration of the cœleſtial luminous bodies, which rule our orb, and cauſe the viciſſitudes of times and ſeaſons. Moreover it is particularly to be obſerved here, that the author mentions the defects of ſight lower down, and moſt certainly he would have avoided repeating the ſame thing.

But he goes on, and adds, what well agrees with the foregoing explanation. *The clouds return after rain.* That is, cares and troubles crowd on each other, and daily oppreſs aged folks. As in moiſt climates, and thoſe liable to ſtorms, even when the clouds

clouds ſeem to be exhauſted, others ſoon follow, and the rains become almoſt perpetual. And theſe inconveniencies are felt the more ſenſibly, in proportion to the debilitation of the powers of the mind, whereby they are rendered leſs able now, than formerly, either to bear, or get the better of their oppreſſions.

But from the mind our royal author now paſſes to the body. *The keepers of the houſe*, ſays he, *ſhall tremble, and the ſoldiers ſhall give way, and the diminiſhed grinders ſhall ceaſe.* The limbs, and firmeſt parts of the body, are damaged by age: the hands and knees grow weak, thro' the relaxation of the nerves. Hence thoſe are rendered incapable of defending us againſt injuries, and of performing innumerable other good offices, for which they were originally intended; and theſe becoming un-

equal to the weight they were wont to ſuſtain, loſe their active ſuppleneſs, and fail in bending. Likewiſe the double teeth or grinders, either drop out, or rot away; ſo as now to be too few remaining to comminute ſolid food. In the tranſlation of the Hebrew word, which I have here rendered by *double teeth* or *grinders*, I followed Arias Montanus, who, in my opinion, has tranſlated it right. For it is in this paſſage uſed by the author in the plural number; who afterwards employs it in the ſingular, but in a quite different ſenſe, when he treats of the ſenſe of taſting; as I ſhall ſhew anon, when I come to that paſſage. For, that Solomon's intention in this place was, to deſcribe thoſe defects of the ſenſes, which generally ſteal on old-age, I have not the leaſt doubt.

WHEREFORE now proceeding to them,

them, he begins by the *ſight*. *Thoſe*, ſays he, *that look thro' holes ſhall be darkened*. By which words it is manifeſt, that he points out the failing of the eyes, which moſt people, far advanced in years, feel by ſad experience.

NEXT follows the *taſte*, which he thus deſcribes: *The doors ſhall be ſhut outwardly, with a low ſound of the mill*. As old people, thro' diminution of appetite, open their mouths ſeldomer than formerly; ſo for want of teeth to comminute their food, they do it with leſs noiſe. Now this laſt inconvenience ſeems to be meant and expreſſed very elegantly by the words *a low ſound of the mill*: for by the word *mill*, which in the Hebrew is uſed in the ſingular number, the grinding of the food may very well be meant; and this grinding, as it is not done by the aſſiſtance of the teeth,

teeth, which they have loſt, but by that of the gums, is performed with leſs noiſe.

Sleep is the ſweet ſoother of our labours, and the reſtorer of our exhauſted ſtrength. But the loſs of appetite, and diſguſt to our food, generally robs us of this comfort. Hence ſubjoining this evil of old-age to the foregoing, he ſays: *he ſhall riſe up at the voice of the bird*; that is, the old man is awaked at the cock's firſt crowing. Wherefore his ſleep is ſhort and interrupted, tho' his weakneſs would require longer reſt.

But he returns to the ſenſes, among which he gives the third place to *hearing*; for receiving the benefits of which the Creator gave us the uſe of ears. Now this is frequently diminiſhed, and ſometimes entirely taken away in old-age; which the royal

royal author ſeems to indicate in the following words: *The daughters of muſic ſhall be of no avail.* For thus he thought proper to expreſs the ears, to which at this time of life, not only the pleaſure of harmonious ſounds is ſought in vain; but, what is much more diſagreeable, the words in converſation are not eaſily underſtood: whereby the enjoyment, and one of the greateſt conveniencies of life, are gradually loſt. Hence in the jewiſh hiſtory, Barzillai, at eighty years of age, complains that he could no longer *hear the voice of the ſinging men and ſinging women.*[1]

THESE defects of the organs of hearing, are immediately followed by thoſe of the ſenſe of feeling. Now *the touch*, as Cicero ſays, *is uniformly ſpread over the whole body; that we may feel all ſtrokes and ap-*

[1] *Samuel*, (al. *Kings*) ii. *Chap.* xix. *Verſe* 35.

pulſes

pulſes of things.[2] Wherefore this ſenſe, beſides its other uſes, contributes vaſtly to the ſafety of the body, and the removal of many evils, to which it is perpetually expoſed. And this the ſagacious author ſeems to have principally in view, when he ſays: *They ſhall be afraid of high places, and ſtumblings in the way.* For as old folks are unſure of foot, even in a plain ſmooth way, by reaſon of the weakneſs of their limbs; ſo when they come to a rugged uneven road, thro' the dulneſs of this ſenſe, they do not ſoon enough perceive the depreſſions or elevations of the ground whereby they run the hazard of ſtumbling and hurting their feet. Therefore they are not unjuſtly repreſented as being *afraid.*

The only one that remains of the ſenſes is that of ſmelling, the dimi-

[2] *Nat. Deor.* ii. 56.

nution

nution of which in old men, he deſcribes with equal elegance and brevity in this manner: *the almond tree ſhall flower.* By which words he ſeems to mean, that old people, as if they lived in a perpetual winter, no longer perceive the agreeable odors exhaling from plants and flowers in the ſpring and ſummer ſeaſons. That this tree flowers in winter, we learn from Pliny, who in treating of it ſays: *The almond tree flowers the firſt of all trees, in the month of January.*[3] I am not to learn, that theſe words are by moſt interpreters underſtood as relating to grey hairs, which being generally a ſure token of old age, they would have us believe, are denoted by the white flowers of the almond tree. But then, who can imagine, that this wiſe author, after having indicated the defects of four of the ſenſes, by clear and diſtinct marks,

3 *Lib.* xvi. §. 42.

would deſignedly paſs over the fifth in ſilence? Beſides, white hairs are by no means to be eſteemed a ſure and indubitable token of old-age; ſince there are not a few to be found, who turn gray in the middle ſtage of life, before their bodily ſtrength is any ways impaired. Moreover, what they ſay of the flowers of the almond tree, does not ſeem to agree with the things they mean by them: for they are not, ſtrictly ſpeaking, white, but of a purpliſh caſt. Thus far concerning the ſenſes: let us proceed to the remaining part.

The ſcrotal rupture is a diſeaſe common to perſons far advanced in years; whether it be formed by the inteſtine or omentum ſlipping down into the ſcrotum, or proceed from a humor diſtending that part. In either caſe the part is tumefied. This pernicious diſeaſe the Preacher thought proper

proper to compare to a graſshopper. *The graſshopper*, ſays he, *ſhall be a burthen*, *Oneri erit locuſta.* For thus the Hebrew phraſe is more literally tranſlated, than by *convenient cicadæ, the cicadæ ſhall come together*, as the learned Caſtalio has rendered it. Indeed the Vulgate verſion has *impinguabitur locuſta, the graſshopper ſhall be fatted.* The Septuagint Παχυνθῇ ἡ ἀχρίς. *The graſshopper ſhall be fatted.* The Arabic verſion, turned into Latin, *pingueſcet locuſta, The graſshopper ſhall grow fat.* But our Engliſh tranſlation, *The graſshopper ſhall be a burden.* It is well known, that the Hebrew language is always modeſt, and that the ſacred Writers, in expreſſing ſuch things as belong to the genital members, abſtain from indecent and obſcene words, for fear of offending chaſte ears, and therefore borrow ſimilitudes from any other things at diſcretion. Which is parti-

cularly obſervable in the *Canticum Canticorum*, or *Solomon*'s *Song*, written by our Author. Now the graſshopper, or locuſt, is an odd-ſhaped animal, made up chiefly of belly; and therefore, eſpecially when full of eggs, may be ſaid to bear ſome reſemblance to a ſcrotum, ſwoln by a rupture.

THESE parts being thus affected, the wiſe author adds, *the appetite ſhall be loſt*; wherein he does not attend ſo much to the appetite for victuals, as for thoſe other things, which are ſought after in the vigor of life. For as the author of *the Art of Love* has rightly ſaid: *Turpe ſenilis amor* [1].

THAT old people are cruſhed to death by ſo great a heap of evils and infirmities, and *depart to their eter-*

[1] *Ovid. Amorum, lib.* i. *Eclog.* ix. *ver.* 4.

nal

nal habitation, to the grief of their friends, can be no matter of wonder. But in the remaining part of the diſcourſe we are admoniſhed, that their miſeries in this life are not confined within theſe bounds, but that ſometimes there is ſtill an acceſſion of others.

For loſs of ſtrength in old age does not terminate at the limbs, or extremities of the body; the ſpine of the back alſo loſes conſiderably of its firmneſs, by the daily diminution of power in its muſcles and ligaments: hence an old man can ſeldom ſtand upright, but ſtoops his body towards the earth, which is ſhortly to cover it. This part is likened to a *ſilver chain*, which is ſaid to be *broken aſunder*. For the *vertebræ*, of which it is compoſed, may be looked upon as the rings or links, and they give way outward by the bending of the body.

Moreover

Moreover the *medulla oblongata*, which paſſes through them, is of a *ſilver* or whitiſh colour.

THESE points, which we have hitherto handled, are very difficult of explanation. But the three inconveniencies, which cloſe the diſcourſe, are true ænigma's, and require an Oedipus to ſolve them. And as ſuch an one, in my opinion, has not appeared hitherto, I will uſe my endeavours to do it. *The golden ewer*, ſays he, *is daſhed in pieces: the pitcher is broken at the fountain-head; and the chariot is daſhed in pieces at the pit.*

OLD men are troubled with defluxions from the head to the noſe, mouth and lungs; which are compared to water ruſhing out of a broken bottle or ewer. And the ewer is ſaid to be *of gold*, to expreſs

preſs the dignity of the head.

Nor does phlegm flow from the head alone; but other parts alſo pour forth their juices too abundantly or irregularly. For the ſeroſities, which are ſecreted by the kidneys (whoſe cavity is even at this day named pelvis by Anatomiſts) runs into the bladder; which, by reaſon of the relaxation of its ſphincter, as if the pitcher were broken at the fountain head, is not able to retain its contents a ſufficient time. Hence an incontinence or dribbling of urine is continually troubleſome.

Now, the evils hitherto enumerated lodge in particular parts; but the laſt calamity, both in this diſcourſe, as well as in old people, is that the whole body is afflicted. The very courſe of the blood is interrupted; hence wretched man is ſeized with dif-

difficulty of breathing, apoplexies or lethargies. The heart alſo, the principle and fountain of life, ſinks thro' want of its uſual force, *and the broken chariot falls into the pit.* The ancients indeed did not know of the circulation of the blood; but they could not be ignorant, that it was moved thro' the body, that it cheriſhed the viſcera and members by its heat, and laſtly, that it concreted and grew cold in death.

But nothing in this whole diſcourſe is ſo much worthy of our ſerious attention as theſe words, with which he cloſes it. *The duſt returns to the earth, ſuch as it had been; and the ſpirit returns to God, who gave it.* For by theſe words his intention ſeems plainly to have been, to refute the ignorant notions of thoſe, who thought that the ſoul periſhed with the body, and to aſſert its immortality.

CHAP.

CHAPTER VII.

The diſeaſe of king Nebuchadnezzar.

THOSE things, which are related of Nebuchadnezzar king of Babylon, appear ſo ſurprizing and contrary to nature, that ſome interpreters have imagined that he was really transformed into a beaſt. For " being driven from the company " of men for ſeven years, his dwel- " ling was with the beaſts of the " field, he fed on graſs as oxen; " his body was wetted with the dew " of heaven; his hair and nails were " grown like thoſe of birds. At " length at the end of that ſpace of " time, his underſtanding was re- " ſtored to him, and he was eſta- " bliſhed in his kingdom, and ex-

" cellent majeſty was added unto " him. Now his crime was pride " and the contempt of God [1]."

ALL theſe circumſtances agree ſo perfectly well with hypochondriacal madneſs, that to me it appears evident, that Nebuchadnezzar was ſeized with this diſtemper, and under its influence ran wild into the fields: and that, fancying himſelf transformed into an ox, he fed on graſs in the manner of cattle. For every ſort of madneſs is, as I ſhall ſpecify more particularly hereafter [2], a diſeaſe of a diſturbed imagination; which this unhappy man laboured under full ſeven years. And thro' neglect of taking proper care of himſelf, his hair and nails grew to an exceſſive length; whereby the latter growing thicker and crooked, re-

[1] *See Daniel, Chap.* iv *and* v.
[2] *See Chap.* ix. *of Demoniacs.*

ſembled

ſembled the claws of birds. Now, the ancients called perſons affected with this ſpecies of madneſs λυκανθρώποι or κυνανθρώποι; becauſe they went abroad in the night, imitating wolves or dogs; particularly intent upon opening the ſepulchres of the dead, and had their legs much ulcerated either by frequent falls, or the bites of [3] dogs. In like manner are the daughters of Proetus related to have been mad, who, as Virgil ſays,

——*Implerunt falſis mugitibus agros.*[4]

——With mimick'd mooings fill'd the fields.

For, as Servius obſerves, Juno poſſeſſed their minds with ſuch a ſpecies of madneſs, that fancying themſelves

[3] *See Aetius, Lib. medecin. Lib.* vi. *and Paul. Ægineta, Lib.* iii. *Cap.* xvi.

[4] *Eclog.* vi. 48.

cows, they ran into the fields, bellowed often, and dreaded the plough. But theſe, according to Ovid, the phyſician Melampus,

——— *per carmen & herbas*
Eripuit furiis.[5]

Snatch'd from the furies by his charms and herbs.

Nor was this diſorder unknown to the moderns; for Schenckius records a remarkable inſtance of it in a huſbandman of Padua, *who imagining that he was a wolf, attack'd, and even killed ſeveral perſons in the fields; and when at length he was taken, he perſevered in declaring himſelf a real wolf, and that the only difference conſiſted in the inverſion of his ſkin and hair*[6].

[5] *Metamorph.* xv. 325.
[6] *Obſervat. med. rar. de Lycanthrop. Obſ.* 1.

But it may be objected to our opinion, that this misfortune was foretold to the king, ſo that he might have prevented it by correcting his morals; and therefore it is not probable that it befel him in the courſe of nature. But we know, that thoſe things, which God executes either thro' clemency or vengeance, are frequently performed by the aſſiſtance of natural cauſes. Thus having threatened Hezekiah with death, and being afterwards moved by his prayers, he reſtored him to life, and made uſe of figs laid on the tumor, as a medicine for his [7] diſeaſe. He ordered king Herod, upon account of his pride, to be devoured by worms [8]. And no body doubts but that the plague, which is generally attributed to the divine wrath, moſt commonly owes its origin to corrupted air.

[7] *See above Chap.* v. *p.* 36.
[8] *See below, Chap.* xv.

CHAP.

CHAPTER VIII.

The Palſy.

THERE are three paralytics recorded in the holy goſpels to have been cured by Jeſus Chriſt [1]. The caſe of one of theſe, which is the third, having ſome ſingularities in it, I ſhall relate the particulars of it in the words of St. John, "There "is (ſays the Evangeliſt) at Jeruſalem, "by the ſheep market, a pool, near "which lay a great multitude of "impotent folk, blind, halt, and wi-"thered, waiting for the moving of "the water. For an angel went "down at a certain ſeaſon into the "pool, and troubled the water:

[1] *See Matthew, Chap.* viii. *and* ix.. *and John, Chap.* v.

"who-

" whoſoever then firſt after the trou-
" bling of the water ſtepped in, was
" made whole of whatſoever diſeaſe
" he had. And a certain man was
" there, who had an infirmity thirty
" and eight years. When Jeſus ſaw
" him lie, and knew that he had
" been now a long time *in that caſe*,
" he ſaith unto him, *Wilt thou be*
" *made whole?* The impotent man
" anſwered him, *Sir, I have no*
" *man, when the water is troubled,*
" *to put me into the pool; but while*
" *I am coming, another ſteppeth*
" *down before me.* Jeſus ſaith unto
" him: *Riſe, take up thy bed, and*
" *walk.* And immediately the man
" was made whole, and took up
" his bed, and walked."

This pool, or at leaſt ſome other in its ſtead, is ſhewn to travellers even at this day by the friars who reſide

reſide there.[2] But, what is much more to the purpoſe, Euſebius aſſerts that it actually exiſted in his time, and had two baſons; both of which were filled every year by the rains, at a ſtated time; and the water of one of them was of a ſurprizing red colour:[3] which laſt phœnomenon he attributes, according to the vulgar opinion, to the ſacrifices, which were formerly cleanſed there. But I am clearly of opinion, that it was owing to a red earth or ocre, which is frequently found in baths, raiſed up from the bottom at certain times by the rains, and mixing with the water.

COMMENTATORS find more than one difficulty here. For firſt they

[2] *See Cotovici Itinerarium Hieroſolymitarum, Lib.* ii. *Cap.* ii. *and Maundrell's Journey from Aleppo to Jeruſalem*, 8*vo. p.* 107. *Oxford* 1714.

[3] *Onomaſticon urbium & locorum ſacræ ſcripturæ, in voce* Βηζαθά.

enquire

enquire what ſort of water this was; next why it could not exert its virtue without being troubled; then what was the nature of this troubling; and laſtly, concerning the angel they do not agree, who he was. Wherefore I will offer my opinion, in a conciſe manner, on theſe ſeveral points.

FIRST then, mineral waters were in high eſteem among the ancients for many diſeaſes: they uſed them inwardly and outwardly, and recommended them for different diſtempers according to the nature of the mineral, with which they were impregnated. Thus in paralitic caſes, Celſus recommends *ſwimming or bathing in the natural ſea or ſalt water, where it can conveniently be come at; where it cannot, even in water made ſalt by art.*[4] And Pliny ſays, *ſulphureous water is uſeful for*

[4] *Lib.* iii. *Cap.* xxvii.

the nerves, aluminous for paralytics, or other relaxed habits of the body. He likewiſe adds; *They uſe the mud of thoſe fountains with advantage, eſpecially if, when it is rubbed on, it be ſuffered to dry in the ſun.*[5] The ſame author relates ſtrange things of ſome ſprings. *In Boœtia,* ſays he, *there are two ſprings, one of which retrieves the memory, the other deſtroys it.*[6] *In Macedonia two ſtreams meet, one of them extremely wholſome to drink, the other mortal.*[7] And other things of the ſame nature. To theſe may be added what Lucian, an eye-witneſs relates of the river Adonis in the country of the Byblii. *The water of that river changes its colour once a year, and turning as red as blood, gives a purple tinge to the ſea, into which it runs:* and the cauſe of this phœnomenon he aſcribes to *its paſſing*

[5] *Lib.* xxxi. §. 32.
[6] *Ib.* §. 11.
[7] *Ib.* §. 19.

thro'

thro' mount Libanus, whoſe earth is red.[1] Nor is it foreign to the purpoſe to obſerve, that there are wonderful eruptions of water in ſome countries. In the province of Conaught in Ireland, there is a fountain of freſh water on the top of a high mountain, which imitates the tide, by ſinking and overflowing twice a day.[2] A certain ſpring in Hungary in the county of Saros, is under the influence of the moon: ſince it is well known to increaſe with the moon's increaſe, to diminiſh with its decreaſe, and to run quite dry at the great change or new moon.[3] In fine, medicinal waters were not uncommon in Paleſtine, the accounts of which are collected by that great maſter of oriental literature, Hadrian Reland.[4]

[1] *De Dea Syria.*

[2] *Vid. Ortelii Theatrum orbis terrarum.*

[3] *Vid. Geo. Wernher. de admirandis Hungariæ aquis.*

[4] *Palæſtina ex monument. vet. illuſtr. p.* 300, *&c.*

NEVERTHELESS thoſe who contend for a miracle in this place, ſay that there are no baths known, which can cure all diſtempers; nor any that retain their virtue but one ſingle month in the year: they likewiſe add, that it was the action of the angel troubling this water, that gave it its ſanative qualities. Thoſe who are of a different ſentiment, enumerate a number of waters, which become ſalutary at certain times of the year, by being then charged with metallic ſalts; the mud of which being brought up from the bottom, has been ſerviceable in many diſeaſes. Wherefore they ſay, it is not juſt to have recourſe to a ſupernatural power for effects, which may be produced by the ordinary courſe of nature. But as far as I am able to judge of theſe contradictory opinions, a middle way between them ſeems to me to come neareſt the truth.

FOR

For my notion of the matter is, that the water of this pool acquired its medicinal virtues from the mud ſettled at the bottom, which was charged with metallic ſalts, perhaps from ſulphur, allum, or nitre. And whenever it happened that the water was troubled by any natural cauſe whatſoever, perhaps a ſubterraneous heat, or rains; theſe ſalts were raiſed up and mixed with it, and might well be beneficial to thoſe, who went down into the pool, before the metallic particles ſubſided. Wherefore it is no wonder, that there *lay*, in the porches of this bath, which the evangeliſt ſays were five in number, *a great multitude of impotent folk waiting for the moving of the water*; and eſpecially of ſuch as laboured under thoſe diſeaſes, for which it was ſerviceable, as blindneſs, palſies, and decays. And it was very natural for every individual perſon to endeavour

to

to get into it as ſoon as poſſible; for fear of being fruſtrated of their cure by the ſubſidence of the mud. Wherefore *he who firſt ſtept in*, experienced the virtue of the water.

THE next circumſtance to be obſerved is, that the fact here related, happened when *there was a feaſt of the jews*, that is, the pentecoſt. And we learn from Euſebius, that this method of curing prevailed but once in a year.[5] But it is well known that this feaſt was celebrated in the month of May or beginning of June: which is a very proper ſeaſon for the virtues of medicinal waters. Upon which account the patients flock'd thither the more eagerly, that they might catch a medicine, which they could make uſe of but once a year.

LASTLY, with relation to the an-

5 *Loco citato.*

gel,

gel, who is ſaid *to have* troubled the water at a certain ſeaſon; thoſe who contend for a miracle, attribute the ſanative quality of the pool to him. But we have already taken notice, that whenever any thing uncommon or ſurprizing happened, of which the jews could not inveſtigate the cauſe, they were accuſtomed to ſay, it was done *by the angel of the Lord*. Yet it is poſſible, that God might have added this miraculous circumſtance to natural effects, that this pool ſhould be ſanative, at one certain time of the year only, and that too, when the whole nation were aſſembled to celebrate their ſolemn feſtival; and to him only, who firſt went into it. The reaſon of which proceeding (if it be allowed to form a conjecture on the divine counſels) might perhaps have been, that God was pleaſed to teſtify by ſo manifeſt a ſign, that he would not, as he had promiſed, entirely

tirely abandon his choſen people; before the coming of the Meſſias.

WHEREFORE upon the whole, this ſalutary virtue of the water, which might be medicinal by nature, ſeems to be ſo regulated by God, as at the ſame time to afford the jews a token of his preſence. But the power of Chriſt, adminiſtered to this infirm man, a more noble remedy than that water, his *evil-chaſing*[6] word. And this power was the more ſeaſonable in this caſe, becauſe the diſeaſe was of ſo many years ſtanding, that it could not be removed by a natural remedy: whence his divine virtue ſhone forth the more brightly.

[6] Αλεξικακον.

CHAPTER IX.

Of Demoniacs.

THAT the Dœmoniacs, δαιμονιζομένοι, mentioned in the goſpels, laboured under a diſeaſe really natural, tho' of an obſtinate and difficult kind, appears to me very probable from the accounts given of them. They were indeed affected various ways. For ſometimes, they rent their garments, and ran about naked; ſtriking terror into all thoſe whom they met, and even wounding their own bodies; ſo very furious, that tho' bound with chains and fetters, they broke their bonds, and rambled in the moſt lonely places, and among the ſepulchres of the dead. Sometimes alſo they cried out, that they were poſſeſſed by many devils, which

they imagined could paſs out of themſelves into other bodies.[1] At other times, either they were worried, and made a hideous noiſe;[2] or were thrown on the ground, without being hurt, and the devil went out of them.[3]

THESE are all actions of madmen; but the diſpute is, whether they were wrought by devils, or by the violence of the diſeaſe. Thus much is certain, that in thoſe times it was a common opinion among the jews, that evil ſpirits frequently took poſſeſſion of people, and tortured them in ſo ſurprizing a manner, as if they were agitated by furies. For in the whole catalogue of diſeaſes, which afflict mankind, there is no other, that ſeems

[1] *See Matthew, Ch.* viii. *v.* 28. *Mark, Ch.* v. *v.* 2. *and Luke, Chap.* viii. *v.* 27.
[2] *Mark, Chap.* i. *v.* 23—26.
[3] *Luke, Chap.* iv. *v.* 33—35.

ſo

ſo much to ſurpaſs the force of nature, as this, in wretchedly tormenting the patient by fierce diſtractions of the mind, and exceſſively ſtrong, tho' involuntary, motions of the body. But moſt certainly we find nothing ſacred in all this, nothing but what may ariſe from a natural indiſpoſition of body. And in order to place this my opinion in the ſtronger light, it may not be improper to give a ſhort diſcourſe on madneſs; not indeed on that ſpecies, which comes on in an acute fever, and goes off with it, which is called a phrenzy, and is always of ſhort duration; but that other ſort, which is rivetted in the body, and conſtitutes a chronical diſeaſe.

WHEREFORE all madneſs is a diſeaſe of an injured imagination, which derives its origin from the mind, having been too long a time fixed on

any one object. Hence proceed uneaſineſs and anxieties of mind concerning the event. And by how much the things, whoſe images inceſſantly occur to the imagination, are of greater moment in life, the more violently they diſturb the perſon; examples of which we ſee particularly in love and religion, wherein hope, fear, deſpair, and other contrary paſſions, ſucceeding each other by turns, drag the perſon different ways. That this is the caſe, will not be doubted by any one, who recollects, that a madman often has a good memory; manages his affairs, except when ſome vain ideas come acroſs his mind, with tolerable prudence, nay ſometimes with more than ordinary cunning; and that he ofttimes recovers the intire and permanent uſe of his reaſon, by a courſe of proper medicines. Therefore in this diſorder the perſon is firſt overwhelmed

whelmed by terrifying ideas, which are followed by wrath and fury, as attendants on anxiety: whence he threatens and attempts to do acts of the utmoſt cruelty to thoſe who approach him, and thro' exceſs of anguiſh, frequently lays violent hands even on himſelf: then he grows again melancholic; and thus rage and dejection of ſpirits affect him alternately: moreover it is no uncommon thing to ſee a perſon under theſe circumſtances, eſpecially when the diſeaſe has taken deep root by length of time, ſeeking unfrequented and ſolitary places, in order to avoid the converſation of his fellow creatures,

Ipſe ſuum cor edens, hominum veſtigia vitans.[4]

Gnawing his heart, ſhunning the ſteps of men.

[4] *Cicero, Tuſcul Diſp. Lib.* iii. 26. *who has turn'd into Latin this verſe of Homer:* Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων. *Il. Z. v.* 202.

Now,

Now, people afflicted with this diſorder, often live a long time. For all mad folks in general bear hunger, cold, and any other inclemency of the weather; in ſhort, all bodily inconveniencies, with ſurprizing eaſe; as they enjoy a ſtrength of conſtitution ſuperior to what might be eaſily imagined. Likewiſe it frequently happens, that an epilepſy comes on madneſs of a long ſtanding. For theſe diſeaſes are nearly related; and in this caſe, we know by experience, that there remain not the leaſt hopes of recovery. Laſtly it is to be obſerved, that the patient is either frantic or melancholic, according as his habit of body is diſpoſed to receive this or that injury.

But that the caſting out of devils, is nothing more than the removal of madneſs, many do not believe, upon this account, that thoſe things which happen

happen to perſons thus affected, ſeem to them impoſſible to be done by the force of nature. But certainly theſe gentlemen are too much ſtrangers to phyſic, and have not ſufficiently attended to phœnomena no leſs ſurprizing, which daily occur in other diſeaſes. Do we not often ſee that violent affections of the mind are the cauſe of death? A ſudden fright has deſtroyed many, and even exceſſive joy has been fatal. A dangerous diſtemper ſometimes paſſes from one part of the body to another, in the twinkling of an eye. The venom thrown into the maſs of blood by the bite of a mad dog, generally lies ſtill a good while; and at the end of ſome weeks, ſometimes months, exerting its ſtrength, it produces ſymptoms not inferior to thoſe, which are ſaid to be produced by devils. What is more ſurprizing than ſome things which fall out in pregnancies? If a

preg-

pregnant woman happens to have an eager deſire for any thing, and is diſappointed, ſhe ſometimes marks the fœtus with the figure or likeneſs of the object longed for, on this or that part of the body. And, what is ſtill more, and approaches to a prodigy, upon the mother being terrified by a ſudden injury done to any one part, that very part in the child ſuffers the ſame evil, and decays for want of nouriſhment. I know that the truth of ſtories of this kind, is called in doubt by ſome phyſicians; becauſe they cannot conceive, how ſuch things can happen. But many examples, of which I have been an eye-witneſs, have freed my mind of all ſcruples on this head. Now, the power of the imaginative faculty is ſo ſtupendous, that the mind is not leſs affected by falſe, than by true images, when daily ſubjected to them. This we find by experience in thoſe women,

men, who are called witches, who, being under the influence of ſuch an error of the mind, frequently imagine that they not only converſe with devils, but alſo have enter'd into compacts with them; and perſiſt in theſe notions with ſuch obſtinacy, that, when they are brought to a trial, they confeſs themſelves guilty of wickedneſſes, which they never perpetrated, though they know that they muſt ſuffer death for their confeſſion. Moreover, every body knows how wonderfully the mind is diſturbed in melancholics. One of them thinks his head is made of glaſs, and is afraid of ſtirring abroad, for fear of having it broken: another believes himſelf to be actually dead, and refuſes food, becauſe the dead ought not to eat. There are a thouſand ſtories of this kind. I remember, a man of letters, with whom I was well acquainted, who

poſitively aſſerted that he was big with child, and was vaſtly anxious for a happy delivery. I ſaw two others, who, when alone, fancied they heard the words of people whiſpering them in the ear. Nor is their caſe different, in my opinion, who perſuade themſelves that they ſee ghoſts and hobgoblins. For deliriums are a kind of dreams of people awake; and the mind in both caſes affects the body differently, according to the nature of its objects.

FROM what we have ſaid, it manifeſtly appears, how many different ways the leſſons of imagination, when they are confirm'd by long habit, are capable of affecting a man, and entirely ruining his whole frame. But every body knows, that the human mind is diſturbed by nothing more than by fear; the cauſe of which is ſelf-love ingrafted in all men. Where-

as

as then, as Cicero very juſtly obſerves, *there is no nation ſo ſavage, no man ſo rude, as not to have ſome notion of the gods*;[1] it is no wonder, that men conſcious of wicked deeds, ſhould be ſtruck with the fear of God, whoſe empire over all created things they acknowledged. For, as they attributed every good thing, every benefit of this life, to the gods; ſo they were of opinion, that evils and calamities were ſent down by them in puniſhment of crimes. Now, idolatry, as I ſaid above,[2] had its origin among the Chaldeans; and at firſt it conſiſted in the worſhip of the ſun and moon, but afterwards it was extended to the adoration of dæmons.[3] But theſe were believed to be divine miniſters; and that they were originally the ſouls of heroes and

[1] *Tuſc. quæſt. Lib.* i. 13.
[2] *Cap.* i. *p.* 5.
[3] *See Sir Iſaac Newton's Chronology, p.* 160.

great men, who were worſhipped for ſervices done to mankind in general, or to their native country in particular. And this dæmoniac religion being propagated from the Chaldæans to the Phœnicians, then to the Egyptians, came afterwards to the Greeks, thence to the Romans, and in progreſs of time to the other nations.

But the jews, accuſtomed to aſcribe every uncommon or wonderful work of nature to the agency of angels, as miniſters of the ſupreme deity, could eaſily work up their minds to believe, that ſome dreadful diſeaſes, which injured the mind and body together, the cauſes whereof they could not inveſtigate, aroſe from the operation of evil angels. For we learn from Philo Judæus,[4] with whom Joſephus alſo agrees in opinion, *that they believ-*

[4] *Lib. de gigantibus.*

ed

ed there were bad as well as good angels; that the good executed the commands of God on men, that they were irreprehenſible and beneficent; but the bad execrable, and every way miſchievous.[5] But a more illuſtrious example of this matter cannot be given, than in the narrative of Saul's diſeaſe,[6] of which I have already treated.[7] Nor were madneſs and the epilepſy the only diſeaſes, which they imputed to devils. When Jeſus had reſtored ſpeech to the *furious dumb man*, he is ſaid to have done it by *caſting out a devil.*[8] And when he had cured another furious perſon, who was *blind and dumb*, the phariſees reproached him *with caſting out devils by beelzebub the prince of the devils.*[9] In fine, Chriſt himſelf uſes

5 *De bello judaico, Lib.* vii. *Cap.* 6.
6 *See Samuel (or Kings) Book* i. *Cnap.* xvi.
7 *Chap.* iii. *page* 28, &c.
8 *Matthew, Chap.* ix. *Verſe* 32.
9 *Ib. Chap.* xii. *Verſe* 22.

this

this common way of expreſſion, on occaſion of the *woman which had a ſpirit of infirmity eighteen years, whom he freed from that infirmity*; by ſaying, that *ſatan had held her bound theſe eighteen years.*[1]

And this cuſtom of taking madmen for demoniacs, was not ſo peculiar to the jews, but that it prevailed in other nations alſo. Hence in Herodotus king Cleomenes is ſaid to be driven into madneſs, not by any dæmon, but by a habit of drunkenneſs, which he had contracted among the Scythians, whereby he became frantic.[2] And whereas δαιμονᾷν ſignifies the ſame thing as δαιμόνιον ἔχειν, Xenophon uſes this word for *furere*, to be raging mad or furious.[3] Moreover Ariſtophanes, intending to expreſs a high degree of the ſame diſ-

[1] *Luke, Ch.* xiii. *v.* 16.
[2] *Lib.* vi. *Cap.* 84.
[3] *Memorabil. Lib.* i.

eaſe,

eaſe, employs the word κακοδαιμονᾷν, and calls the higheſt degree of madneſs, not μανίαν, but κακοδαιμονίαν [4]. Hence alſo, as Aretæus obſerves, this diſeaſe was called *morbus ſacer*, or the ſacred diſeaſe, *becauſe it was imagined that ſome dæmon had entered into the man.*[5] Wherefore the phyſicians found it abſolutely neceſſary to oppoſe this falſe notion with all their might. Becauſe the people were generally perſuaded, that diſeaſes, which they believed to be cauſed by evil ſpirits, were to be expelled, not by medical ſkill, but by religious rites and ceremonies. Upon this account the prince of phyſicians Hippocrates, or at leaſt ſome one of his ſcholars, wrote a very uſeful piece,[6] wherein he aſ-

4 *Vid. Plutum, Act.* ii. *Scen.* 3. *v.* 38. *& Act.* ii. *Scen.* 5. *v.* 15.

5 Διὰ τῆς δόξης δαίμονος ἐς τον ανθρωπον ἐισόδε. *De cauſis morbo diuturn. Lib.* i. *Cap.* 4.

6 *De morbo ſacro.*

ſerts

ſerts that no diſeaſes are inflicted on man, immediately, by any divine power; and that thoſe perſons ought to be accounted magicians and jugglers, who cover their ignorance with a veil of ſanctity, by infuſing ſuch notions into the minds of the people.

But with regard to this power of the devils over human bodies, believed equally by the jews and other nations, I have already ſaid, that the divinity ought not to be made a party concerned in impoſing diſeaſes, which may poſſibly have natural cauſes; unleſs it be expreſly declared, that they were inflicted immediately by the hand of God.[7] For of all the diſeaſes, with which miſerable mortals are tormented, there are none ſo wonderful and dreadful to appearance, but may be the natural conſequences of bodily indiſpoſitions.

[7] *Chap.* iii. *page* 30.

Where-

Wherefore God himſelf, if he thinks proper, can employ either natural cauſes, or the miniſtry of good angels, to inflict all ſorts of diſeaſes on mankind. And I hope nobody will believe, that the devils have had the power granted them of torturing men at their wanton pleaſure. But to ſay more on this ſubject ſeems the leſs neceſſary; becauſe two very learned divines of our nation have already treated it in a full and ample manner.[8]

THEREFORE in order to put an end to theſe demoniacal diſeaſes, I will now briefly ſhew, how they are to be treated. And firſt of all, particular care ſhould be taken, to keep the patient's mind employed in thoughts directly contrary to thoſe, which poſſeſſed it before: for one ſet

[8] *See the works of Joſ. Mede* 1677 *fol. diſcourſe* vi. *and enquiry into the meaning of demoniacs, &c.*

of ideas gives place to another, and by effecting this change, the mind is brought out of the ſtate in which it was: a circumſtance, to which the generality of phyſicians do not give ſufficient attention. When this can be brought about, the diſeaſe is ſometimes ſpeedily cured. But when either the long ſtanding of the diſtemper, or ſome other cauſe, renders this total change impracticable; at leaſt the ſtrength of the preſent ſet of ideas ought to be diminiſhed and deſtroyed by all poſſible means. The vain fears of ſome are to be diverted, and their diſmal thoughts diſpelled. The daring ferocity of others is to be curb'd; for which end it is often neceſſary, to uſe hard words and threats. Likewiſe ſudden frights, which may give the mind a different commotion, from that which before diſturbed it, have been found to afford a temporary relief at leaſt. The

ancients

ancients preſcribed ſome corrections, ſuch as bindings and ſtripes.[1] And indeed it is ſometimes neceſſary to bind thoſe, who are too unruly; to prevent their doing miſchief to themſelves or others. But there is the leſs neceſſity for torments and ſtripes, becauſe all mad men are of ſuch a cowardly diſpoſition; that even the moſt frantic and miſchievous, after being once or twice tied, ſurrender at diſcretion, and thence forward refrain from committing any outrage, thro' fear of the puniſhment.

As to the medical part, the groſs humors of the body are to be thinned, and the diſorderly motion of the animal ſpirits is to be calmed. For which end blood-lettings, emetics, cathartics, bliſters, and ſetons, alſo ſometimes coolings of the head are to be employed. To theſe the

[1] *Vid. Celſus, Lib.* iii. *Cap.* xviii.

fœtid gums are to be added, eſpecially *aſſa fœtida*, *myrrh*, and *galbanum*. And *camphire* has been frequently found ſerviceable in exceſſive ferocity and want of ſleep. But when the diſeaſe is accompanied by a fever, nothing is more proper than nitre, given in as large quantities as the ſtomach will bear. Laſtly, the patient is to be kept to a ſlender diet, and compelled to uſe exerciſe. But in all evacuations, a certain degree of moderation ought to be uſed, leſt the madneſs be changed into a contrary diſeaſe, which the ancients termed *morbus cardaicus*,[2] that is, an exceſſive weakneſs of body. In which caſe, the patient is ſo far exhauſted, that medicines are of no avail; but the miſerable dejected man drags the remains of life, alaſs! generally too long.

[2] *Idem*, *Lib.* iii. *Cap.* xix.

CHAP.

CHAPTER X.

Of Lunatics.

AS ſome ancient phyſicians attributed the falling ſickneſs to ſome divine power, ſo they aſcribed madneſs to the influence of the moon. Yet the lunatic, σεληνιαζόμενος, whoſe diſeaſe is deſcribed in the goſpels, was affected with the falling ſickneſs.[1] Wherefore this patient (for there is but one of this kind expreſly recorded there) was either mad and epileptic at the ſame time, which is not uncommon; or he laboured under a periodical epilepſy, returning with the changes of the moon, which is a very common caſe. For the account given of him is very ſhort, that *he ofttimes fell into the fire, and oft*

[1] *Matthew, Chap.* xvii. *v.* 15 *and* 18.

into

into the water. Now in this diſtemper a perſon falls down ſuddenly, and lies for ſome time as dead; or by a general convulſion of his nerves, his body is agitated, with diſtorted eyes, and he foams at the mouth. But at length he recovers out of the fit, and has no more knowledge or remembrance of it, than if nothing had happened to him. Yet *Jeſus* is ſaid to have *rebuked the devil, and he departed out of him, and the child was cured.* That this child's caſe was epileptic, appears more manifeſtly from the account given of it by the evangeliſt, who was alſo a phyſician: for he ſays, *that as ſoon as the ſpirit has ſeized the patient, he cries out, foams at the mouth, and is torn and worried by him.*[2]

Now, as to theſe σεληνιαζομένοι, who are ſubjoined to the demoniacs, as if

[2] *Luke, Chap.* ix. *v.* 39, *&c.*

their

their diſeaſes were different, and whom Jeſus is ſaid to have cured ;[3] they were either mad, or mad and epileptic together, which is not an uncommon caſe, as we have juſt now ſaid. And as to devils, we have treated of them ſufficiently. But with relation to the moon, there is not the leaſt reaſon to doubt, but that the regular returns of the paroxyſms at certain times of the month, gave occaſion to men to believe, that this diſeaſe was lunar. For that planet has ſuch a real influence on this diſeaſe, that it frequently happens to ſome patients, never to be ſeized with the fit but about the new and full moon ; which ſeems to join its energy to thoſe cauſes, that are adapted to produce this evil. But the manner of accounting for this I have delivered in another place ; where I have plainly ſhewn that our atmoſ-

[3] *Matthew, Chap.* iv. *v.* 24.

phere

phere has its tides as well as the ſea.[4]

And indeed the great Hippocrates has long ſince taught, that this diſeaſe is owing to natural cauſes, and conſequently, by no means divine.[5] For altho' in his time, neither the inward parts of the animal body, nor the properties of the blood and humors, eſpecially of the nervous fluid, were ſufficiently known; yet by his great ſagacity and experience, he has left us ſeveral uſeful obſervations, in relation both to the nature of the diſeaſe, and to its cure. For he has ſhewn, that it ariſes from too great a quantity of humors in the brain; and therefore that the beſt method of cure is to dry up, and leſſen the quantity of this peccant matter; without having recourſe to incantations

4 *De morbo ſacro.*

5 *See influence of the ſun and moon, Chap.* i. *and* ii.

 and

and juggling tricks, ſo much in uſe in thoſe days.

But when in ſucceeding ages, the uſe of medicines became more common, a great number of remedies for this dreadful diſeaſe were invented, ſome of which indeed were too filthy and ſhocking: ſuch as drinking the warm blood of a gladiator juſt ſlain; eating human or horſe's fleſh, the teſticles and penis of ſome animals, and other things of the ſame kind;[6] as if matters ſo repugnant to nature, could be contrary to ſuch grievous defects of it. For ſo it often happens, that when a rational medicine is not to be found, any improper and raſh one is attempted. But ſuch experiments are to be abandoned to itinerant quacks, and credulous old women. Though even in our days our art is not ſuffi-

[6] *See Celſus, Lib.* iii. *Cap.* xxiii. *& Cael. Aurelian, Lib.* i. *Cap.* 4.

ciently purged of this filth in theſe caſes; ſeeing the dung of ſome birds, and the hoofs of quadrupeds are ſtill ordered to be ſwallowed down by the ſick. But whereas chemiſtry has furniſhed us with the means of extracting the ſalts, and other moſt active principles from bodies; to me it is matter of admiration, why phyſicians do not chooſe to order theſe principles to be taken pure into the body, rather than the coarſe and fœculant ſubſtances, that contain them; which are always diſagreeable, and ſometimes hurtful alſo, to the ſtomach. But this moſt difficult diſtemper demands helps far ſuperior to theſe; nor will any one method of cure anſwer in all caſes, but the courſe muſt be altered according to the difference of conſtitution, *&c.* However, I will here propoſe thoſe things, which have been found to be moſt generally ſerviceable.

BLOOD is to be taken away ſeveral times, according to the ſtrength of the patient, in order to check its impetus. Vomits are to be adminiſtered now and then, but cathartics more frequently. It is particularly requiſite to draw the redundant humor from the head, which is done by bliſters; but better, by applying a cauſtic near the occiput, and making an iſſue, which is to be kept conſtantly running.

THESE remedies contribute indeed to weaken the paroxyſms; but for removing the cauſe, when it can be done (for ſometimes it cannot) other helps are requiſite. For it is manifeſt, that the cauſe lies chiefly in the nervous fluid, commonly called animal ſpirits. But to inveſtigate the manner how this fluid is affected in diſeaſes of this kind, would, in my opinion, be a fruit-

leſs labour. However, as I have ſhewn on another occaſion,[7] that it conſiſts of very minute particles ſecreted from the blood in the brain, and receives and impriſons a conſiderable quantity of that elaſtic matter, univerſally diffuſed throughout all nature; it cannot be doubted, but that it may be ſo corrupted by ſome indiſpoſition of the body or mind, as to become more or leſs improper for executing the functions of life, and perform all animal motions, not at the command of the will, but in a diſorderly manner, and with a certain ungovernable impetuoſity. Now the beſt remedies for correcting this depraved condition of the animal ſpirits, are chiefly thoſe, which have the moſt powerful faculties of attenuating the humors, and throwing them out of the body

[7] *Account of poiſons, ed. 3. introduction.*

by

by ſweat. Of theſe the moſt excellent are the *Root of wild Valerian*, *Ruſſian Caſtor*, *the fœtid Gums*, and *Native Cinnabar*, taken daily in pretty large quantities; with the interpoſition of cathartics at proper intervals, among which there is none better than the *Tinctura ſacra*. I have long known by experience, that the celebrated *Miſleto of the Oak*, is an uſeleſs weed. And indeed how can it be otherwiſe, ſince it has ſcarcely any taſte or ſmell, and is entirely indebted to the religion of the Druids for its great character. Wherefore it is to be rank'd with thoſe other frivolous things, which ſuperſtition has introduced into phyſick; unleſs a perſon can work himſelf up into a belief, that the golden ſickle, with which it was cut down, the prieſt's ſnow-white garment, the ſacrifice

of

of white bulls, and other ſuch trifling circumſtances, are conducive towards a cure.[8]

[8] *Plin. hiſt. nat. Lib.* xvi. §. *ult.*

CHAP.

CHAPTER XI.

The iſſue of blood in a woman.

SAINT Matthew relates, that "Chriſt, by his word alone, "cured a woman who had been "diſeaſed with an iſſue of blood for "twelve [1] years."

AND here ariſes a queſtion, concerning the nature of this diſeaſe. But as the words in the Greek are γυνὴ αἱμορῤῥοοῦσα, I am of opinion, that it was a flux of blood from the natural parts, which Hippocrates [2] calls ῥόον αἱματώδη, and obſerves, that it is neceſſarily tedious. Wherefore having been exhauſted by it for twelve years, may juſtly be ſaid to be incurable by human art.

[1] *Chap.* ix. *v.* 20. | [2] *De morb. Lib.* i. *Sect.* 3.

CHAP.

CHAPTER XII.

Weakneſs of the back, with a rigidity of the back-bone.

"THERE was a woman which "had a ſpirit of infirmity "eighteen years, and was ſo bowed "together, that ſhe could in no "wiſe lift up herſelf, and Jeſus laid "his hands on her, and ſhe was "freed from her infirmity, and im-"mediately made [1] ſtrait."

THIS woman was συγκύπτουσα, that is, *ſtooping forward*; being unable ἀνακύψαι, or *to lift up her head*. Now that ſpirit, according to the common way of ſpeaking of the jews, was ſatan. For thus Chriſt himſelf, an-

[1] *Luke, Chap.* xiii. *v.* 11, *&c.*

ſwer-

ſwering the ruler of the ſynagogue, who was angry that the woman had been cured on the ſabbath day, ſays, that *ſatan had held her bound theſe eighteen years.* And exactly in the ſame ſenſe ſaint Mark employs πνευμα ἄλαλον for a *ſpirit, which obſtructed the faculty of ſpeech.*[2]

THIS infirmity often befalls thoſe, who have been very long afflicted with a diſorder of the loins: whence the muſcular fibres of that part become contracted and rigid. Wherefore it is very probable, that this tedious diſeaſe proceeded from that very cauſe, and was curable by the divine aſſiſtance only.

[2] *Chap.* ix. *v.* 17.

CHAPTER XIII.

The bloody ſweat of Chriſt.

SAINT Luke relates of Chriſt himſelf, that, "when he was "in an agony by the fervency of "his prayers, his ſweat was like "drops of blood falling down on "the [1] ground."

THIS paſſage is generally underſtood, as if the Saviour of mankind had ſweated real blood. But the text does not ſay ſo much. The ſweat was only ὡσεὶ θρόμβοι αἵματος, as it were, or like drops of blood; that is, the drops of ſweat were ſo large, thick and viſcid, that they trickled to the ground like drops of blood.

[1] *Chap.* xxii. *v.* 44.

Thus

Thus were the words underſtood by Juſtin Martyr, Theophylactus and Euthymius. And yet Galen has obſerved, that *it ſometimes happens, that the pores are ſo vaſtly dilated by a copious and fervid ſpirit; that even blood iſſues thro' them, and conſtitutes a bloody ſweat.*[2]

[2] *Lib. de utilitate reſpirationis.*

CHAPTER XIV.

The diſeaſe of Judas.

IN the number of diſeaſes, I rank the death of Judas, the wicked betrayer of Chriſt; of which I ſhall treat the more willingly, becauſe very learned interpreters of the holy ſcriptures have run into different opinions concerning it. And about fifty years ago, two famous profeſſors of hiſtory in the univerſity of Leyden, Jacobus Gronovius and Jacobus Perizonius, handled this controverſy in print with too much paſſion. For polite literature does not always poliſh its admirers.

THE origin of the diſpute was this. Perizonius had publiſhed Ælian's variæ hiſtoriæ, with his own notes and thoſe

thoſe of others; where taking occaſion from what Ælian ſays of Poliager,[1] he diligently examines the ſignification of the verb ἀπάγχεσθαι, which ſaint Matthew [2] employs in relating the death of Judas; and inſiſts that that word does not only mean ſtrangling with a halter, but alſo ſometimes exceſſive grief, by which a perſon is brought to the brink of death, and frequently even deſtroys himſelf. This criticiſm was taken amiſs by Gronovius, who had already publiſhed a book *de morte Judæ*, wherein he had ſaid that the wretch had voluntarily put an end to his life by a halter; wherefore he drew his pen, in order to refute his adverſary's reaſonings, and corroborate his own. Moreover he quarrels with Perizonius about the phraſe πρηνὴς γενόμενος, which he poſitively affirms ought to be underſtood not of a dying man,

[1] *Lib.* v. *Cap.* 8. [2] *Chap.* xxvii. *v.* 5.

but

but ſolely of one actually dead, or of a dead body caſt or tumbled down. For St. Matthew ſimply ſays ἀπήγξαϛο,[3] but St. Luke more fully, πρηνὴς γενόμενος ἐλάκησε μέσος, κὴ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ,[4] that is, *falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.* Wherefore, if the verb ἀπάϛχεσθαι can bear no other ſignification than that *ſtrangling, which is performed by a halter*, it is plain that the two evangeliſts do not agree together; unleſs we ſay with the learned Caſaubon, that Judas hanged himſelf, but the rope broke, and he tumbled headlong down. But this does not explain the manner of his death; which ſaint Luke manifeſtly ſeems to have intended; but barely adds a circumſtance of little moment, which happen'd after it, or at the very inſtant of it. Upon the whole it is certain, that by this

[3] *Ibid.* [4] *Acts, Chap.* i. *v.* 18.

word

word is not only meant *ſuffocation by hanging*, but alſo *exceſſive grief*, with which thoſe who are violently overpowered, frequently compaſs their own death. For, as Ovid ſays: *ſtrangulat incluſus dolor*. And indeed Perizonius has clearly proved this point by a number of examples, drawn from ancient authors.[5] Nor is it leſs to be doubted, but that the expreſſion πρηνὴς γενόμενος, may be uſed for one, who *voluntarily throws himſelf headlong down*, as well as for one, *who falls headlong by ſome accident*: which he has amply demonſtrated.

THIS controverſy coſt more than one diſſertation. But after ſeriouſly conſidering the ſtrength of the arguments produced by both parties; I am of opinion, that the words of ſaint Matthew may be reconciled with

5 *Vid. diſſert. de morte Judæ, & reſponſiones duas ad Gronovium, Lugd. Bat.* 1702 & 3.

the

the account given by ſaint Luke from ſaint Peter's ſpeech, in this manner. When that moſt unhappy traitor ſaw that Chriſt was condemned to death, he began to repent of his deed; and being thereupon wreck'd with grief and deſpair, or ſeized with the ſwimming in the head (which often happens in ſuch caſes) he fell headlong down ſome precipice; or, which is more probable, he deſignedly threw himſelf down, and his body chancing to pitch on ſome large ſtone or ſtump of a tree, his bowels burſt forth, and he was killed. Wherefore Matthew declared his tortures of mind, which made him deſtroy himſelf; but Luke has clearly and properly determined the manner of his death. Thus this kind of death ought, with good reaſon, to find a place in the liſt of diſeaſes, upon account of the real diſorder of the mind.

CHAP.

CHAPTER XV.

The diſeaſe of king Herod.

THE diſeaſe with which Herod Agrippa is ſaid to have been ſmitten, by the juſt judgment of God, in puniſhment for his pride and of which he died, is remarkable. For he finiſhed his miſerable life σκωληκόβρωτος, that is, *eaten by worms*, as the ſacred hiſtorian relates, in theſe words, " Upon a ſet day, Herod, ar-
" rayed in royal apparel, ſat upon
" his throne, and made an oration
" unto them: and the people gave
" a ſhout, ſaying, it is the voice of
" a god, and not of a man. And
" immediately the angel of the Lord
" ſmote him, becauſe he gave not
" God the glory; and he was eaten

" of worms, and gave up the[1] ghoſt." Joſephus indeed, in his account of the fact, makes no mention of worms, but ſays that he was ſuddenly ſeized with violent gripings, and after being inceſſantly tortured with pains in his bowels for five days, he expired.[2] But ſaint Luke has informed us, that the worms, by which his bowels were eroded, were the cauſe of the gripes.

Now the greateſt ſingularity in this king's diſeaſe is, that it was inſtantly inflicted on him from heaven (which he himſelf acknowledged according to Joſephus[3]) otherwiſe as to verminoſe putrefaction in human bodies, we have ſeveral inſtances of it. For this very king's grandfather, Herod, ſurnamed the Great, is ſaid to

[1] *Acts, Chap.* xii. *v.* 21—23.
[2] *Antiq. jud. Lib.* xix. *Cap.* viii. §. 2.
[3] *Ubi ſupra.*

have

have labour'd under this diſeaſe a long time, till at length it threw him into a decay, of which he died.[4] Likewiſe Herodotus relates of Pheretima, the mother of Arceſilaus, king of Cyrene, that ſhe was rotted alive by worms.[5] And it is recorded of the Roman emperor Galerius Maximianus, that this ſame loathſome diſeaſe not only eat away his genital members, but put an end to his life.[6] Wherefore it was impoſſible, but that ſome at leaſt of the Greek phyſicians muſt have obſerved ſome caſes of this kind. And accordingly Galen has propoſed medicines for ulcers, σκώληκας ἔχοντα, that is, abounding with worms.[7] For he ſays, in abſceſſes there are frequently found a-

[4] *Joſephus Ant. Jud. Lib.* xvii. *Cap.* vi. (an. viii?) § 5. & *De Bello Jud. Lib.* i. *Cap.* xxxiii. § 5.

[5] *Hiſt. Lib.* 4. *a fine* Ζωσα εὐλέων εξεζεσε.

[6] *Sext. Aurel. Victor. Epitom.* & *Pompon. Laeti Rom. Hiſt. compend.*

[7] *De compoſ. Medic. per genera, L.* iv. *Cap.* x.

nimals, ζῶα, very like thoſe, which are engendered from corruption.[1] And Philoxenus in Aetius ſays, that *in the humor of Atheroma's, he ſometimes found animals, like gnats or little flies.*[2] In fine, Paulus Aegineta teaches the method of getting rid of them.[3]

In ſo clear a caſe, it is needleſs to collect a greater number of authorities from the ancients, eſpecially ſince ſeveral modern phyſicians have made the ſame obſervations. For Marcellus Donatus mentions a perſon of high rank, extremely fat, whoſe belly was eroded and mortified by little worms engendered in his ſkin, which was exceſſively diſtended by fat and humors; and theſe worms were not unlike thoſe

[1] *Lib. de tumorib. præter nat. Cap.* iv.
[2] *Lib.* xvi. *Cap.* vii.
[3] *Lib.* iv. *Cap.* xlii.

pro-

produced in old rotten cheeſe.[4] The learned Nicolaus Tulpius ſaw worms very like theſe, iſſuing with the urine out of the body of a very celebrated phyſician.[5] And the Ephemerides naturæ curioſorum, contain three remarkable caſes of this kind. The firſt is that of a certain Frenchman, whoſe blood was ſo corrupted, that very minute animals came forth day and night with horrid tortures, thro' moſt of the outlets of the ſkin, as the eyes, noſe, mouth, and bladder; and at length put an end to his miſerable life.[6] In the ſecond, black worms, not unlike ſcarabæi or beetles, came out of an abſceſs formed in the calf of the leg of a girl.[7] And in the third it is ſaid, that very ſmall white worms iſſued with the milk from the breaſts of a woman

4 *De hiſt. medic. mirab. Lib.* i. *Cap.* v.
5 *Obſerv. medic. Lib.* ii. *Cap.* 1.
6 *Decur.* 2. *ann.* 5. *append. Artic.* 38.
7 *Ibid. Artic.* 52.

in

in childbed.[1] Nor can I omit two ſimilar caſes, one of which is related by Poterius, the other by his commentator Frideric Hoffman. The former attended a countryman, for a tumor on his right knee, out of which, when opened, little live worms iſſued, which cauſed an intolerable pain in the part by their bitings. And the latter ſaw a tradeſman, who had a hard tumor about the veins of the arms, which was very troubleſome to him. This was opened by a ſurgeon ſeveral times without any benefit; until an ulcer was formed, out of which he took a great number of little black worms, armed with ſtings or prickles.[2]

Now theſe hiſtories, wonderful as they ſeem, are not to be refuſed cre-

[1] *Ibid. Artic.* 109.

[2] *Poterii opera cum annot. Frid. Hoffmanni edita, Francof.* 1698. *pag.* 72.

dit.

dit. For all nature is animated in a ſurprizing degree. The air which we breathe, the food which we eat; all fluids eſpecially, are full of animalcula of very different kinds. Whence it is poſſible, that ſome of theſe, being received into our bodies, and conveyed into the minute paſſages of the ſofteſt parts, as into neſts, may there grow, as worms do in the inteſtines, to their proper ſize. Hence by the obſtruction of the ſmalleſt veſſels, tumors ariſe; which being ſuppurated by heat, and burſting, pour forth their foul offspring in the ſhape of worms.

WHEREFORE I cannot agree with thoſe interpreters, who imagine that Herod was conſumed by, and died of the *phthiriaſis*, or *louzy diſeaſe*. For σκώληξ is a different creature from φθεὶρ; this corrodes the ſurface of the ſkin, that the inner parts of the body.

Nor

Nor can it admit of doubt, that ſaint Luke, who was a phyſician, well underſtood the meaning of both the words. And yet I know that the diſeaſe proceeding ὑπὸ τῶν φθειρων is by ſome learned men confounded with that cauſed ὑπὸ τῶν ζκωλήκων; of the firſt of which Pherecides Syrius,[3] and Lucius Sylla,[4] are ſaid to have died. Whereupon Kuhnius ſays,[5] *I look upon the word* σκωληκόβρωσος *in ſaint Luke, and* φθειρόβρωσος *in Heſychius,*[6] *to be ſynonimous terms:* and his reaſon is, becauſe lice are worms.

3 *Ælian. var. hiſt. Lib.* iv. *Cap.* 28.
4 *Plutarcho in ejus vita.*
5 *Not. ad Ælianum.*
6 *Lib. de vit. philoſ.*

The E N D.